

# IMPROVEMENT ERA



MARCH, 1924

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ORGAN OF THE PRIESTHOOD  
QUORUMS, THE YOUNG MEN'S  
MUTUAL IMPROVEMENT ASSOCIA-  
TIONS AND THE SCHOOLS OF THE  
CHURCH OF JESUS CHRIST OF ~  
LATTER-DAY SAINTS ~~~~~

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Can a mortal become immortal?  
Is there something so supernal  
Arranging us, a-changing us,  
In this inglorious sphere?  
Renewing us, induing us  
With the thoughts of life eternal,  
Till we look for the open portal  
That our faith alone makes clear?

Does religion embrace all learning  
And yet have something above it  
Uplifting us, a-drifting us,  
As forceful as ocean waves?  
Insuring us, alluring us  
With an innate feeling to love it;  
While our hearts are ever yearning  
For this something beyond our graves?

Farewell to Doubt and its reason!  
Let Truth proclaim it is certain,  
Arighing us, inviting us.  
Somewhere is power unfurled,  
Apprising us, advising us,  
And lifting the ancient curtain  
To show us an age of reason  
With the Spirit of God in the world.

Sing now in the times of rejoicing,  
When the Spirit of God is given,  
Refilling us, a-thrilling us,  
While the Savior reclaims his own;  
Enfolding us, and holding us  
In a power descending from heaven,  
Till with love our hearts are revoicing  
The voice of love from his throne;

Can a mortal become immortal?  
Yes, there is something supernal  
A-changing us, arranging us  
For a greater and higher sphere!  
Renewing us, induing us  
With the thoughts of life eternal,  
While we're gaining the open portal  
Our faith and love makes clear!





SCOUT MASTERS AND SCOUTS, LEADERSHIP WEEK, BRIGHAM YOUNG UNIVERSITY, PROVO

Front row, left to right: Oscar A. Kirkham; A. A. Anderson, Scout Commissioner, Utah Co., Utah; Supts. Melvin J. Ballard and George Albert Smith, Dr. Geo. H. Brimhall, Dr. Chas. G. Plummer; Dr. Carl Eyring, in charge, January 21-25, 1924.

# IMPROVEMENT ERA

Vol. XXVII

MARCH, 1924

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## THE SECOND ADVENT

BY PRESIDENT CHARLES W. PENROSE

[This article, written in 1859 and published in the *Millennial Star* on Sept. 10 of that year, is replete with prophecy on important subjects uppermost in the thoughts of all who are looking forward to the advent of our Lord and Savior Jesus Christ, and who are noting the signs of the times that have been given as indications of the near approach of that great and coming event. That the spirit of prophecy and inspiration burned in the bosom of the author, at the time of his writing, is clearly apparent. It must give him great joy to have lived to see, in his own life time, many of the promised signs appear, which point to the fulfilment of the predictions of the prophets of God, the gathering of Israel in Zion, East and West, and the coming of Christ to reign on earth as King of kings and Lord of lords.—*Editors.*]

Professed Christians of all denominations believe in the second coming of Christ; but while all agree that he will appear "the second time without sin unto salvation," they disagree about the manner, the place, and the time of his appearance.

The popular opinion is that he will come in a spiritual manner and reign in the hearts of his people; that his presence will be universally and simultaneously felt when all the world has been converted through the preaching of the word.

Now, against this doctrine there have been many objectors. Some have declared that he would come "traveling as a man" and commence again to preach to the world; others have even contended that he would appear "in the form of a woman." Various places have been fixed upon as the spot where he would appear; the very "day and hour" of his coming have been proclaimed to the world; and the periods were as various as the localities.

The Latter-day Saints have their peculiar views upon this important subject, founded, however, not upon mere speculation, popular opinion, or mystical interpretations of ancient prophecy, but upon God's word revealed in these latter times, corroborated by the plain and pointed declarations of "holy men of God who spake by the Holy Ghost." It is the design of this article to briefly explain some of these views for the benefit of the general reader.

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Before the Lord made his first appearance among men on earth, notwithstanding that the ancient seers had predicted his appearance, he sent a Prophet to prepare the people for his coming. Therefore it is reasonable to suppose (though the old prophets and apostles have spoken many things concerning his second advent) that he should send someone to prepare the world for that event; and the necessity of this is obvious when we consider the uncertainty and differences of opinion that prevail upon the subject.

Now, although the ancient Jews had the writings of the prophets and the presence of John the Baptist, yet but a few, comparatively speaking, would believe that Jesus of Nazareth was the Messiah. His forerunner was put to death, and he himself was crucified; and though the people of this generation have the Old and New testaments, and though the Lord has sent a messenger to prepare the world for his second advent, the same ignorance exists and the same spirit now prevails which caused the death of John the Baptist and Jesus the Christ.

Joseph Smith, like John the Baptist, came to a sectarian generation to "prepare the way" before the Messiah. Like him, he preached "the baptism of repentance for the remission of sins," and, like him, he was persecuted, imprisoned, and slain. But those who have received his testimony, and obeyed the principles of righteousness which he proclaimed, have received from God a light which enables them to "discern the signs of the times" and to see the day quickly advancing when the Lord shall come. The false alarms which startle the world at intervals have no terrors for them, for they have "a more sure word of prophecy."

Through the preaching of the Gospel of Christ, as revealed through Joseph Smith—namely, faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, etc., many among all nations will be led to forsake the traditions of their fathers and become numbered with the people of God. These will gather to one place to prepare themselves for the appearance of the Savior, by learning through his inspired servants the things which are pleasing to him and purifying themselves from all things which he hates. They will build unto him a holy Temple. Of necessity some form of government must be set up among them, as they will exist in a national as well as an ecclesiastical capacity. This government will be a theocracy, or, in other words, the kingdom of God. The laws, ordinances, regulations, etc., will be under the direction of God's Priesthood, and the people will progress in arts, sciences, and everything that will produce happiness, promote union, and establish them in strength, righteousness, and everlasting peace.

On the other hand, through the rejection of this gospel, which "shall be preached to all the world as a witness" of the coming of Christ, the world will increase in confusion, doubt, and horrible strife. As the upright in heart, the meek of the earth, withdraw from their

midst, so will the Spirit of God also be withdrawn from them. The darkness upon their minds in relation to eternal things will become blacker, nations will engage in frightful and bloody warfare, the crimes which are now becoming so frequent will be of continual occurrence, the ties that bind together families and kindred will be disregarded and violated, the passions of human nature will be put to the vilest uses, the very elements around will seem to be affected by the national and social convulsions that will agitate the world, and storms, earthquakes, and appalling disasters by sea and land will cause terror and dismay among the people; new diseases will silently eat their ghastly way through the ranks of the wicked; the earth, soaked with gore and defiled with the filthiness of her inhabitants, will begin to withhold her fruits in their season; the waves of the sea will heave themselves beyond their bounds, and all things will be in commotion; and in the midst of all these calamities, the master-minds among nations will be taken away, and fear will take hold of the hearts of all men.

The Jews, still in unbelief that Jesus was the Christ, will separate themselves from among the Gentiles and gather to their fatherland. Events will be so controlled by the God of Israel that they shall possess the land again and build the temple in its former place; they will increase and multiply in numbers and in riches, and practice the rites of the Mosaic law, looking for the coming of Messiah to reign over them as king. The bankrupt nations, envying the wealth of the sons of Judah, will seek a pretext to make war upon them, and will invade the "holy land" to "take a prey and a spoil."

We may consider the inhabitants of the earth at the time immediately preceding the coming of Christ under three general divisions:

First, the Saints of God gathered to one place on the western continent, called Zion, busily preparing for his appearance in their midst as their Redeemer, who had shed his blood for their salvation, now coming to reign over them and to reward them for their labors in establishing his government:

Second, the Jews gathered to Jerusalem and also expecting the Messiah, but not believing that Jesus of Nazareth was the Son of God, and being in danger of destruction from their Gentile enemies:

Third, the corrupt nations and kingdoms of men, who, rejecting the light of the Gospel, are unprepared for the Lord's advent and are almost ripe for destruction.

Among the first-mentioned of these three classes of men, the Lord will make his appearance first; and that appearance will be unknown to the rest of mankind. He will come to the Temple prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips they will receive further instructions for the development and beautifying of Zion and for the extension and sure stability of his kingdom.



His next appearance will be among the distressed and nearly vanquished sons of Judah. At the crisis of their fate, when the hostile troops of several nations are ravaging the city and all the horrors of war are overwhelming the people of Jerusalem, he will set his feet upon the Mount of Olives, which will cleave and part asunder at his touch. Attended by a host from heaven, he will overthrow and destroy the combined armies of the Gentiles, and appear to the worshipping Jews as the mighty Deliverer and Conqueror so long expected by their race; and while love, gratitude, awe, and admiration swell their bosoms, the Deliverer will show them the tokens of his crucifixion and disclose himself as Jesus of Nazareth, whom they had reviled and whom their fathers put to death. Then will unbelief depart from their souls, and "the blindness in part which has happened unto Israel" be removed. "A fountain for sin and uncleanness shall be opened to the house of David and the inhabitants of Jerusalem," and "a nation will be born" unto God "in a day." They will be baptized for the remission of their sins, and will receive the gift of the Holy Ghost, and the government of God as established in Zion will be set up among them, no more to be thrown down for ever.

The great and crowning advent of the Lord will be subsequent to these two appearances; but who can describe it in the language of mortals? The tongue of man falters, and the pen drops from the hand of the writer, as the mind is rapt in contemplation of the sublime and awful majesty of his coming to take vengeance on the ungodly and to reign as King of the whole earth.

He comes! The earth shakes, and the tall mountains tremble; the mighty deep rolls back to the north as in fear, and the rent skies glow like molten brass. He comes! The dead Saints burst forth from their tombs, and "those who are alive and remain" are "caught up" with them to meet him. The ungodly rush to hide themselves from his presence, and call upon the quivering rocks to cover them. He comes! with all the hosts of the righteous glorified. The breath of his lips strikes death to the wicked. His glory is a consuming fire. The proud and rebellious are as stubble; they are burned and "left neither root nor branch." He sweeps the earth "as with the besom of destruction." He deluges the earth with the fiery floods of his wrath, and the filthiness and abominations of the world are consumed. Satan and his dark hosts are taken and bound—the prince of the power of the air has lost his dominion, for he whose right it is to reign has come, and "the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

"The people of the Saints of the Most High" will dwell on the earth, which shall bring forth her strength as in the days of her youth; they will build cities and plant gardens; those who have been faithful over a few things will be made rulers over many things; Eden will bloom, and the fruits and flowers of Paradise display their loveliness as at the first; Jesus shall reign "in Mount Zion and in Jerusalem and



before his ancients gloriously," and all created things shall "praise the Lord."

In answer to questions put by his Apostles, Jesus spoke of certain events which were to be taken as signs of his advent. These things are *now taking place*: therefore we are living in the day of his coming.

The "Gospel of the kingdom," restored to earth by revelation, is being preached as a special "witness" of his appearing; his people are gathering together; already the foundations of his kingdom are being laid in the mountains; Zion is being built up; a Temple is being reared for his reception; the spirit of gathering is brooding over the Jews, and wealthy and influential men among them are exerting themselves for the re-establishment of Jerusalem; barren parts of that land are beginning to blossom, and streams there long since dried up begin again to flow. The spirit of contention increases in every department of society, and the nations feel impelled by an invisible influence to prepare themselves for war. Horrible inventions are constantly being brought out for the purpose of destroying the lives of men. Incapacity among law-makers and rulers is seen to a most humiliating degree. We hear of earthquakes, tornadoes, storms, and all kinds of appalling disasters; and though the earth still brings forth an abundance of her fruits, thousands pine for the want of natural nourishment. Crime increases at a fearful rate; the religion of the great mass of mankind is nothing but a mockery and a sham; the cords that hold together society are snapping and loosening, and all feel that "there's something at hand!"

These are some of the tokens of his coming. "*Behold the Bridegroom cometh. Go ye out to meet Him!*" The "wise virgins" are awaking; their lamps are trimmed; they walk not in the dark, but, with "a light to their feet and a lamp to their path," they are hastening to the place appointed; for it is written, "The Redeemer shall come to Zion."

The time is close at hand. The events we have been considering will follow one another in rapid succession. God will cut his work short in righteousness. The day and hour are not revealed; but "when the Lord hath built up Zion, then will he appear in his glory."

O ye children of men, put away your sins—repent of your evil doings. The Spirit of the Lord has whispered in your hearts, and you have *felt* your iniquities, when alone in the silent night you have been sleepless. Heed not the gibe and the sneer of the corrupt and evil-minded, but come forth and be buried with Christ in baptism; receive the rich gift of the Spirit of God, and help, with the Saints, to prepare the kingdom for the Son of Man, that when he shall come you may be looking for his appearance, and that the "day of the Lord" may not come upon you unawares, "like a thief in the night."

# IS PERSECUTION A RESULT OF TRANSGRESSION OR RIGHTEOUSNESS?\*

BY PRESIDENT ANTHONY W. IVINS

In the course of my remarks this morning, brethren and sisters, I referred to the fact that since the day of its organization the Church has met with opposition, opposition so pronounced that it might be termed persecution.

After the morning session a sister came to me and propounded this question: "Was the persecution which came to the Church the result of transgression on the part of the people and lack of faith, or did persecution come because of their righteousness? What would you say about that?"

I could readily see that it was a question that might be easily misunderstood and misinterpreted. We are here in mortality, governed by two influences, influences which have prevailed in the world from the beginning of time until the present. We are here, always acting in a more or less dual capacity. When we discuss religion we refer to the law of God, which has been given to men. Religion is a purely voluntary act. Obedience or disobedience to the law of the Lord is entirely optional with us and must be voluntary upon our part because of the fact that, endowing us with knowledge of good and evil in the beginning, from the time that the Lord made that decree in the Garden of Eden that this knowledge had been given us, we became responsible to him for our acts and to him only, so far as matters of religious faith and belief are concerned.

For the protection and development of society we have been organized into communities, into counties, states and nations, and in our conduct towards each other, so far as it applies to this civil organization which has been effected for the benefit and protection of society, we are responsible to the laws which we ourselves have enacted and created. And so, when we violate the civil law, the civil law immediately lays its hands upon us and makes us responsible for our acts. The civil law controls our property; it controls our very lives, for, if the emergency arises, it says to us that we must give them in defense of the fundamentals of our government; and we comply. It taxes us to meet the expense of government, and if we refuse to be obedient to the law of taxation, it takes from us our homes, it takes our property; and we are entirely helpless to prevent it. We may protest, we may say it is unjust, but it makes no difference.

In contrast to this, the law of the Lord appeals to us to be obedient to God's revealed will, and if we refuse we are only subject

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\*A question answered in the Granite stake Conference, Nov. 25, 1923.

to the penalties and conditions which are imposed because of disobedience. There is no force applied in an endeavor to compel us to obey God—no physical means are applied as are applied by the civil law. We are left to answer to him. As an inducement to obey him, certain promises are made to us. As a penalty for rejecting his law we separate ourselves from his presence, from his protecting care and are no longer entitled to the blessings which he promised to those who are faithful. Penalties are only inflicted because of opposition to law, whether it be civil law or whether it be the law of the Lord, and anything that is inflicted upon a person or a community as a penalty for the violation of a fixed law is not persecution—it is simply the judgment of the court or the penalty which he or they pay for their own misdeeds. Persecution is that which annoys, that which places burdens upon, that which is used to bring trouble upon people unjustly, people who may not have violated the law, either civil or ecclesiastical. If they are pursued, if they are annoyed, if people are made to pay penalties for that which they have not done, it immediately becomes persecution; and it is in that sense that I wish to apply this word.

So that persecution has come to the people of the Church, not because of their transgressions, but because of their righteousness. Go back over the history of the world. It was not because of the transgressions of the Redeemer—he is the ensample to us—that he was persecuted until his life was finally taken. Righteousness was manifested in all his works, and yet he suffered persecution, not because God approved. He disapproves of anything that partakes of the nature of persecution; it is contrary to his will, contrary to every word that he has uttered. The Redeemer said to the Jews: “\* \* \* How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.”

This sister quoted to me this morning the revelation of the Lord which says that Zion might have been redeemed, even now, had it not been for the transgression of my people. Yes; it might have been, but it was not; and that was speaking of the Church generally and not of individual members of it. That is a law as old as the gospel itself, that if faith had been sufficient nothing would have been left unaccomplished. That has been taught to us always. With a little faith, mountains have been removed; with sufficient faith, nothing would be impossible to a community of men and women; but clothed upon as we are with mortality, we have not faith sufficient. Read the Doctrine and Covenants and you will find that persecution came to Joseph Smith, not because he transgressed the law—neither the civil law nor the law of the Lord—but because he advocated righteousness.

Go to the Book of Mormon. The people therein referred to were taught faith in Christ, prophets came among them and testified that he would come into the world, and many believed, a church was

organized; and then what happened? Why, unbelievers, because these people differed from them in their faith, persecuted the Church and went so far that they appointed a day upon which all those who believed in this foolish tradition, this doctrine, which they called foolish tradition, should be put to death. And when Nephi went out and prayed to the Lord, a voice from heaven came to him bringing comfort and telling him that the time had come, "and tonight come I into the world," the voice of the Redeemer said, "and the words of the prophets will be fulfilled." And so, when the sun went down there was no darkness but it remained light as midday. They knew that there had been a day and a night, because they had seen the sun sink in the west and rise again in the east; and they knew that the words of the prophet Samuel and others had been fulfilled. And yet they would have put these people to death because they had faith.

It was just the same after the appearance of the Redeemer here. For two hundred years the Church lived in a condition of righteousness and accomplished that which had never been accomplished before, and I suppose has never been accomplished since by any people; and then came division, people drew away from the Church, they lost faith in Christ as the Redeemer of the world; and what happened, they immediately began to persecute those who had faith.

If we accept this doctrine that everything that is is the will of the Lord and exists because of his decree, we immediately drop into the condition of the sectarian world. I have a prayer book in my possession of one of the principal Protestant denominations of the world, in which it is plainly declared that some men are foreordained to be redeemed in the presence of God, and that redemption comes to them regardless of any act of theirs, and that others are irrevocably foreordained to go into perdition, and that no act of theirs can save them from it. In other words, they are fatalists. If a man is hung, they believe that he was born to be hung; if he becomes a murderer, they believe that that was foreordained of the Lord. It is an erroneous, false doctrine. We must remember that our own acts may separate us from the protecting care which the Lord would otherwise have over us, and leave us to ourselves without that care. The wages of sin are death. The wages of righteousness are life eternal.

These contrasts are constantly before us, they have been from the beginning. They are in our very being. You boys and girls that are lacking in faith, have you ever gone to the Lord and prayed to him? If you have, you know that when you knelt down a power which was almost irresistible, and in many cases was entirely irresistible, has prompted you not to pray, told you it was useless to pray, that there was no one there to hear you. What is that? It is the power of Lucifer, cast down before we ever came to earth, before our spirits tabernacled in the flesh. It is here today seeking dominion over this earth, just as potent, so far as the Lord allows it to go, as



is the power of God which is constantly striving to lead men away from Lucifer and back to him, and each of us, being an agent to himself, may choose the good and refrain from evil.

Did you ever do an evil thing in your life that you were not prompted immediately to know that it was wrong? You may call it conscience or what you like—it is the light of God's Spirit that is born in every man and woman that comes into the world, a knowledge of good and evil; and it is the thing that makes every human responsible before God for that which he does, because the Lord does not leave him in ignorance of sin. He may be a cannibal with but little knowledge of God, but when he goes off to celebrate his cannibalistic feasts in the Pacific islands he goes in the night, he goes to a secluded place, he gets away from other people because he knows that it is wrong. The Indian on the plains who robs his fellow tribesman or the white man does it by himself. Why? Because something tells him that it is the wrong thing to do, he must not be seen doing it.

But the Spirit of the Lord does things openly. It is represented in the light of this beautiful day. After that day will come darkness and night, symbolical of the other influence which prevails here in the world. The time will come when there will be no more night, the time will come when there will be no more suffering, the time will come when there will be no more sorrow, which is in contrast to joy; because those things, the Lord has told us, will be done away.

Now, I have just made these brief remarks to try to fix in your minds, if I can, this truth: that the Church was not driven first from Ohio, next from Missouri, and then from Illinois, because of transgression, because it was in sin. It was driven from those places because of its endeavor to establish righteousness on earth, that the will of God might be done here. But one says: the Prophet said that that would happen, that the Church would come to the mountains. Of course, it was because God had given foresight to inspired men to look into the future, that they saw what would happen, not because it was always God's decree. Certain things, it is true, he has decreed; definite and tangible they are, but many of the circumstances associated with them are simply the circumstances which naturally develop in order that these things may eventually be accomplished; and they are due not always to the decree of the Almighty, but he will overrule them all eventually through his infinite power, for the accomplishment of those great purposes which he has decreed—the ultimate redemption of the human family, the ultimate binding of Satan and taking away his power. The powers of darkness will be removed and he will not be here to tempt and lead people into transgression. People then will not be persecuted because of their good works by those who love darkness rather than light.

The Lord never pronounced judgment and imposed penalties upon an individual or a community because of their righteousness,

but men have very frequently done it. It all appears so plain to me. It is not easy for me to make it plain, perhaps, to you, but you must not confound the decrees of the Lord with circumstances which are brought about because of the agency which men exercise, both in their own behalf and towards others. Exercised for good, it brings blessings; exercised for evil, it naturally brings evil results. No man can be a persecutor of his neighbor, no man can love darkness rather than light and escape the penalties which are attached to it, because they naturally follow it. It is inevitable. The man who does wrong suffers in his conscience and suffers the penalties which the law imposes, both the civil law and the law of the Lord.

And so, I answered this good woman that she must not think that because the Lord permits things to be done that he is always the author of them. The world will be held responsible for the persecution that they impose upon other people. The Jews were held responsible for persecuting the Redeemer of the world. War came to this nation, civil war, largely because of its attitude towards the Church and its rejection of the doctrines taught by the Prophet of the Lord, through obedience to which war might have been entirely avoided. Just so with these great world wars that we have had, the Lord is not the author of them at all—men are the authors of them. He is the author of peace. He appeals to us to establish peace. If we reject his appeals and go on preparing for war, of course we will have it; and one disturbing man, I tell you, can create a lot of trouble in the world, in the state, or in the church.

Now, my brethren and sisters, when the Lord told us that he was displeased with no one except those who refused to acknowledge his hand in all things, he did not mean that he had decreed all things, but he did mean that it was pleasing to him and it is pleasing to him that when trouble may come to us, when persecution may come, when death may come to rob us of our friends, or when disaster may come to rob us of our personal goods, that we should be reconciled to God in it and acknowledge his hand. He will overrule it for good, and frequently for our eventual blessing, but he does not order it, he does not decree it.

May the Lord bless you, my brethren and sisters, bless us all, help us to remember that we are free agents before the Lord, that he holds us responsible for our acts. I thank the Lord that he is going to redeem his children, not only those of us who have taken upon us his name and identified ourselves with his Church, but the millions of mankind who have gone before, and who live now, many of whom ignorantly persecuted the Church because of the traditions of their fathers and the false notions which they have in misinterpreting the word of the Lord. The Father will be very merciful to them, and after they have repented they will be redeemed. I thank the Lord for that doctrine of repentance. They will be redeemed and brought back

into his presence and will inherit everlasting life there. That is one of the burdens which has been placed upon the Church, or one of the privileges, that we may be saviors upon Mount Zion, for those who have died without acknowledging these things. I suppose there will be very few eventually who will be lost; so we will have hope for every one, believe in God, believe in ourselves, keep his commandments, be merciful and considerate of those who are around us, regardless of their faith, their condition so far as this world's goods are concerned, their race or the tribe from which they came. He expects us to exercise consideration for all. I am sure the time will come when many people whom we now regard perhaps as not entitled to great consideration will be blessed beyond our capacity to understand. Hasn't he told us that the very least of the blessings which come to men in his kingdom will so far surpass our conception of blessing and mercy that the minds of men cannot conceive of it. So will the Lord be merciful to us. So will he judge in mercy those who ignorantly sin. So will he judge in mercy those who have persecuted the Saints just as Paul did, believing that he was doing God's service; and it took the voice of the Lord to convert him. The preaching of the brethren did not do it. It took the voice of the Lord to convert him. Notwithstanding the fact that he had consented to the death of Stephen, the Lord forgave him and made him one of the most ardent advocates of the truth that the meridian of time had. I believe in his mercy, in his goodness, in his consideration, that he will bless us with every blessing that is necessary for our good if we devotedly serve him, and he will bless other people far beyond what we may regard as their deserts. It is a pleasure for me to look for mercy and consideration for the people of the world. They are all the children of God. They are all our brothers, whether they are black or white, bond or free—they are all the descendants of Adam, and after him the descendants of Noah, one common father; and these people gathered together here, those of our friends who are not of us, are the descendants of Abraham to whom this gospel dispensation is of special importance, because it is his descendants that are first being gathered.

The Lord bless you I humbly pray through Jesus Christ. Amen.

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## Maxims From Readers

### *Danger*

God has placed us upon this earth to prove us, and if we disobey him, there is danger of our falling. With such a righteous thought and plan before us, and knowing the right way, if we disregard them, the danger is that we will lose the light which we have. So, dear friends, be up and doing. We have no time to waste. Let us have our houses set in order so that we shall have no cause to weep. God has promised us his blessings, and has said: "I, the Lord, am bound when ye do as I say; but when ye do not what I say, ye have no promise." Hence, let us walk straight in the

light, always do the best that we know how, and the promise is sure.—*Ephraim K. Hanks.*

### *Life*

A life whose faith controls the passions of the soul, and with joy retains the purity of its birth, serving others throughout, is indeed a model life.—*Christen Hansen.*

### *Think Right*

"Try to improve yourselves constantly by directing your thoughts along the right channel. Our thoughts largely make us, and if they are good, we grow in grace and goodness. If they are bad, we advance in that direction."—*Oscar J. Laird.*

### *Liberty*

The great degrees of liberty which we enjoy in this country, the degree of personal liberty which every man and woman enjoys, is limited by a like degree of liberty in every other person; and it is the duty of men and the duty of women in their conduct, in the exercise of the liberty they enjoy to consider that every other man and woman has the right to exercise the same degree of liberty; that when one person enters into society—and society is the state in which personal liberty exists—each gives up something of that liberty in order that the other may enjoy the same degree of liberty. It is a conception that perhaps some people find difficult to understand, but it is the conception of liberty which we enjoy.—*Supreme Court of the United States of America.*

### *Patriarchal Blessings*

I am wondering if we as Latter-day Saints avail ourselves of the opportunity afforded us of having our Patriarchal blessings! Our patriarchs are ready and anxious to give to all Saints their blessings concerning their future, to be a guide to their feet and a lamp to their pathway, if they live for it. If we have not already received our blessings let us call on the good patriarchs and obtain them. Then let us read and re-read them, finding comfort and consolation in so doing. Let us encourage our children to get theirs, that they may be induced to live so as to get the blessings promised to the faithful.

Why wait? Don't delay. Attend to this at once, and you will always be proud of it.—*G. Borgeson.*

### *The Canadian Scouts' Patriotic Creed*

I submit this as good sentiment for the scouts of Canada: "I believe in the Dominion of Canada where I receive and enjoy the full benefits and blessings of representative and also responsible government—truly a government of the people, by the people and for the people; whose just powers are derived from the consent of the governed—a democracy in a sovereign state, being a component part of the British Empire—an association of sovereign states established upon principles of freedom, equality, justice and humanity. I therefore believe it to be my duty to love and honor my country; to obey and maintain its laws; to respect and uphold its flag and to protect and defend it from all enemies."—*David H. Elton, Lethbridge, Alta., Canada.*



# WHEN THE OX IS IN THE MIRE

BY OTELLIE ATKINSON

Fred Campbell stretched and yawned as he turned and demanded sleepily, "what's the idea waking me at this time of day? It isn't even daylight yet."

"We know, Fred, but listen," began the taller of the two men bending over him, "Harry and I have been talking it over, and we thought if it was all right with you, we'd break camp early this morning and go on up to the dam today."

Fred sat up in a hurry, "See here, fellows, I thought we decided before we left that there would be nothing like that on this trip. I understood we were just to loaf Sundays."

"That's right Fred, we did," Bert Horne spoke up. "But man, I'm telling you six cars have gone up already this morning and if we wait until to-morrow we'll sure lose out on the best fishing."

"Sure, fellows, I hate to be the wet blanket in this party but I'd like to tell you a story, before we decide this matter," Fred said slowly. "It may be the story will explain my attitude."

They sat down reluctantly. They were anxious to be off and the delay caused them no little irritation.

Fred began, "This is a true story, boys. We won't use the principals' real names, for various reasons, but we'll call them John and Ellen Gray."

"Well, this John Gray and his wife Ellen, with their four children, lived on a farm seven miles from a little town. John was a good man and a hustler, I'll say. If one could speak of it in such terms, I'd say work was his consuming passion. He toiled from daylight till dark, and if he, by any chance, spent the sabbath as the Lord intended it to be spent, the time dragged by on leaden feet. Usually, however, he managed to do a few odd jobs such as shoeing a horse or greasing his wagon wheels to fill in the day. On one of these occasions, a heavy work horse tried to lie down on him. In the struggle he lost his balance and went down. The horse stepped on his hand breaking some of the bones. Ellen pleaded with him, to have the doctor but he was the most obstinate, mule-headed kid, I ever saw. He refused to have his hand cared for, because he needed the use of it the next day. He was going to plow his north field. It was such incidents as these that sent winging away from that home the real, calm, spirit of the sabbath.

Ellen used to tell him that he would accomplish more if he took the sabbath day for rest and for spiritual development. His mind would be brighter to study his problems in a new way.

"It isn't just the right thing dear," he told her, "and I'll soon have things where I won't have to work Sundays; then we'll go to

church every Sunday. But just now, while we are getting started there is so much to do, that I can't help it. Anyway you know what the Bible says about the ox in the mire."

"Yes, retorted Ellen. But I do believe, John, that you wait till Saturday night to push the ox in the mire just so you can pull him out on Sunday. And don't you see," she coaxed, "things like that don't just happen. There will always be something to do every Sunday till you just stop."

Well, one Sunday John came rushing into the kitchen, "Say Ellen," he cried excitedly, "may I have a bite to eat now? I'll just have to go up to Smith's, after those pigs, today."

"Oh, John, not today," Ellen pleaded on the verge of tears.

"Now, honey, don't go and cry," he begged uncomfortably. "I know I promised to take you to church, and I'm sorry to break my word, but it is this way, I simply can't spare a day next week, to go after those pigs, and I'll sure take you to church next Sunday."

"Next Sunday is a long way off," Ellen quavered.

Fred glanced at his companions, as he shifted to an easier position. Harry sat, elbows on knees, with a hand shading his eyes. Bert, with a set face, was contemplating the tip of his boot intently.

"Well," Fred continued, "at any rate John went. Ellen stood on the back steps and watched him drive away, in his truck. The children were playing quietly under the trees, evidently, not up to any mischief. Then Ellen ran into her room, closed the door, and flung herself face down on the bed and wept. After all, as the proverb goes, it was a straw that broke the camel's back.

At last, Ellen aroused herself, to look after the children. Along about six o'clock, some one drove up to the door, and told Ellen that John had been in an accident and some friends were bringing him home in a car.

The accident proved to be a serious one, for John's spine was injured and that meant he'd likely be a cripple for life. Ellen was a "brick" through it all, but those first days were hard ones for her and mighty bitter ones for John. Ellen is a fine woman and good for any one's soul, and in time, John came to look at things in a vastly different light.

One day he said to me, "Who is man, to set himself against the judgment of God? I thought I couldn't spare one day of the week, not even the sabbath for rest, but look at me now, I've had to spare a good many more days than one, and this isn't the end," he continued, "as I look back, it seems to me, I had warnings enough but it took more than a few jolts to bring me to my senses."

Fred cleared his throat, "The cynics would cry, 'all tommy-rot' and I don't know that I would have nerve enough to say that John's case was a direct act of Providence; but I've often thought since, even so, as the Father is the Creator of our bodies surely he knows the

weakness of them, probably, then, for that reason he also gave the great commandment to rest on the Sabbath day and to keep it holy."

With the story ended the three men sat, in silence, for some time. The gray dawn of the Sabbath, shone faintly through the trees. Bert got slowly to his feet. "It's still early, so I think I'll turn in for a while; but I'm inclined to think you are right, Fred. In this mad whirl a fellow's apt to be forgetting," he said huskily as he turned once more to his blankets.

Harry, deeply moved, walked thoughtfully away among the trees.

Fred lay staring straight above him at the tips of the tall pines.

"I wonder why it affected them so?" he murmured drowsily. A faint, peaceful smile touched the corners of his mouth.  
*Winsper, Idaho*

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## The Sea

The air was still—  
A prescient hush prevailed  
That thrilled my soul with deep intensity  
Of awe, and vast expectancy,  
Like that which trembled in the breast of him  
Who sightless was from birth,  
When, at the pool, his eyes renewed,  
He saw the glory of the earth.

The bleak plain bare and drear  
Didst wait as if from primal dawn to hear  
The voice of that which moved the waters dark;  
Or mayhaps mighty, rushing wings to hark,  
And then upon my listening ear  
There fell a rhythmic melody,  
As if I inadvertently had found  
The temple high of God,  
And entered it all unaware,  
So subtle and profound  
Were those deep under-tones sublime  
As if the unseen choir of all eternity didst chant  
A Te Deum most divine.

Then lifting up mine eyes,  
I saw the sea  
Before me stretched, in vast immensity.

MAUD BAGGARLEY.

# REDEMPTION OF THE LAMANITES

BY ANNIE W. HOLDAWAY

GENEALOGIST AND RECORDER, LAMANITE GENEALOGICAL SOCIETY

The greatest work of this dispensation is to be the redemption of mankind, both the living and the dead. The hearts of the fathers must turn to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

Israel, scattered during former dispensations is to be gathered "one of a city and two of a family." (Isa. 11:11-12, Jer. 3:12-18.) We are told in the Scriptures that the ten tribes are to return from the North countries and are to come "with songs of everlasting joy, to be crowned with glory by the hands of the servants of the Lord, even the children of Ephraim." (Doc. and Cov. 133:8.)

The gospel is to be taken to the Lamanites, the scales of darkness will begin to fall from their eyes preparatory to their becoming a white and a delightsome people. "Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose." (2 Nephi 30:3-6; Doc. and Cov. 49:24.)

From the Book of Mormon we learn that the Lamanites are descendants of the sons of Lehi, a High Priest living in Jerusalem 600 years before Christ. Lehi was commanded of the Lord to leave that city on account of the destruction soon to overtake it, and was led to America "even a land choice above all other lands."

When Columbus came to America in 1492, supposing he had reached the shores of India, he called the inhabitants "Indians," which misnomer has been applied to them ever since that day. With the coming forth of the Book of Mormon we learned the true descent of these Indians, and therefore, call them Lamanites.

From the Patriarchs of the Church we learn that we are of Ephraim; hence the blessed privilege as well as the tremendous responsibility is ours of ministering to the seed of Laman, and therefore of Lehi, the ordinances of the Lord's House, both for the living and the dead.

When the Pilgrim Fathers came in 1620, they found the country far and wide filled with "red men." The untutored Lamanites were friendly, and divided their food and their land with the new comers. More and more white settlers came and wanted "more land." Big land deals were put through and agreements entered into between the two races; and be it said to the credit of the poor degraded "red man," that he never broke faith with the white man; whenever a treaty was broken the whites were nearly always the aggressors. This is according to the history left us, written, not by the Indian, but by the white historians. Finally the Indians lost confidence in white men and became alarmed at their increasing numbers and power. They



went out on the war-path to defend themselves, their families and their original possessions. They were scourged and smitten and driven, which is according to prophecy in the Book of Mormon, on account of their rebellion and rejection of the gospel when it was upon the earth centuries ago. Nephi, Mormon, Moroni, the Indian prophet Samuel, and others, prophets of the Lord, foresaw these things, and forewarned them in case they did not live according to the laws of the gospel; but they would not hearken, so they "dwindled in unbelief."

When the Prophet Joseph Smith translated the Book of Mormon at the commencement of this dispensation, he, knowing that the "red men" were of the Royal House, tried to deliver this wonderful book to them, as it is the history of their forefathers. At that time the Church was but a handful, weak in numbers and in power, and most unpopular. It is doubtful that "Uncle Sam" would have done what he has done for them as proteges of the Government, had they borne the name, "Mormon."

For two centuries there was bitter enmity between the Indians and whites. In order to bring the so-called savages into subjection, our Government put them on Indian reservations, and recorded their names, also the different tribes to which they belonged, with dates, etc. In so doing "Uncle Sam" did not realize what a good work he was doing by making a beginning in the recording of their genealogy. Today there are thousands of those names recorded with data sufficient for their descendants and friends to do proxy work for them in the temples, these records dating back to the 16th century, or two generations prior to the landing of the *Mayflower*.

### *The Lamanite Society*

Four years ago (13th of Oct., 1919), a movement was inaugurated with the consent of President Anthon H. Lund, President of the Genealogical Society of the Church, to lay the foundation of a society which should combine the forces of interest, work and workers in this cause.

On the evening of October 13, 1923, in Barratt Hall, this Society celebrated its fourth anniversary, and elected officers for the ensuing year, under the supervision of Elder Melvin J. Ballard, of the Council of the Twelve, as follows:

President, Horace H. Cummings; Vice-Presidents, Junius Romney, Elizabeth C. McCune, all of Salt Lake City; Margarito Bautista, Mexican mission; Jackson Galbraith, G. Gordon White, Canadian mission. Genealogist and recorder, Mrs. Annie W. Holdaway; assistant recorder, Castulo Martinez; assistants in typing and index work, Mr. and Mrs. Manuel Torrez; and Mrs. Rafael Torrez; secretary, Miss Mary Campbell; assistant secretary, Mrs. Fern R. Wheeler; treasurer, Mrs. Martha Cox. This broad foundation for work indicates the building of a wonderful future, and the "dawning of a brighter day," for the Lamanitish races.

There is also a local branch of Lamanites in this city organized in April, 1920, under the supervision of President Nephi L. Morris, as most of the members are living in the Salt Lake stake. It has about 65 members including local president and counselors, teachers, priests and deacons, Sunday school superintendent and counselors, secretary, treasurer, Sunday school teachers, chorister, organist and ward or branch clerk. Services are held regularly in the Spanish language, and gospel tracts printed in Spanish are distributed free to investigators. By this means their numbers are growing. In 1922, this little branch paid to the Church in tithes and offerings a goodly amount and from present indications, will do still better in 1923.

### *Progress of the Work*

The North Dakota, Southern States, Arizona and other missions embracing Lamanite territory are to have a vice-president each, appointed by the president of these missions, who will co-operate with the parent association at the Utah Genealogical Library, thus linking together in a most substantial manner this splendid effort. All lists coming in from whatsoever source in this way can be compared with the index of work already done, and so eliminate duplication.

The promises of the Lord to the branch of Israel which were to come through Ephraim are many. "A nation will be born in a day," we are told. They are to be a bulwark unto this people according to the Doctrine and Covenants and are to assist in the building of the temple of the New Jerusalem upon this continent.

The Lord is multiplying means in the hands of the Indians. When our Government set apart certain tracts of land as Indian reservations, they were not the choice sections, but were the less desirable scraps of rocky and desert lands here and there. Government titles, together with water rights, were given to the Indians as an everlasting inheritance to them and their children after them. Government and mission schools were established among them, and they were taught to read and write. Today fifty percent of all the Indians on reservations hold titles to their lands, and twenty-five percent of them can read and write English. In 1917 there were 324 Government and mission schools, with an enrollment of 30,929. Besides these, there were 448 district schools on or near reservations attended by about half and half Indian and white children.

The Academic courses in such schools include agriculture, pedagogy, stenography, business practice, the usual scholastic and cultural lines with the industrial arts. The trades include practical training in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

Many Indian law students have graduated and are practicing law. Two of our U. S. senators boast of Indian blood in their veins: Hon. Charles Curtis, of Kansas, who is called the "whip of the

senate," is of the Sioux tribe and was born in a "tepee." Senator Robert L. Owen, of Oklahoma, is a Cherokee.

Through the modern educational advancement of these people our elders can proselyte among these native sons of America and deliver the message of the Book of Mormon and the gospel of Jesus Christ. The Indians can read and understand it; years ago they could not. With no written language it would have been difficult to explain the principles of the gospel, without a thorough knowledge of the Indian tongues.

When Elder Melvin J. Ballard visited the Ft. Peck and Blackfoot reservations he said he met many who knew him as soon as they saw him and asked for the "Book" which he was to bring them. They said they had seen him in dreams, bringing to them a "Book." When he handed them the Book of Mormon they adopted it gladly, and could read and understand it. He declared that it was his belief that one of the "Three Nephites" had been laboring among them for years teaching them the gospel and preparing them for our missionaries when they should come.

Branches of the Church have been organized among the Indians in various states, and some of the Indians have been ordained to the Aaronic and some to the Melchizedek Priesthood. Before being accepted as subjects for baptism all, both men and women, were required to keep faithfully the "Word of Wisdom," as they were strongly addicted to the use of tobacco, tea and coffee. In the winter time the Indians have little to do but to sit around the fire and chat and most of them are inveterate smokers. The promises thus exacted and given have been faithfully kept to date; a characteristic of this race of people.

It is a wonderful and providential thing that today these poor and undesirable tracts of land once so despised of white men are producing much of the wealth of the nation. On one reservation called the Rose Bud, an immense field of coal has been explored by Government experts and it has been found to contain the almost incomprehensible amount of forty-nine billion tons of coal in one body. Senator Smoot is laboring to protect the Indian rights in this district from unscrupulous speculators.

On another small reserve in Arizona a large tract of timber has grown up, making every man, woman and child on the reservation worth several thousand dollars per capita.

Then there are the wonderful oil wells being discovered and developed on Indian ground in Oklahoma and surrounding country. Many of the Cherokees and Osages are today millionaires, but are often not allowed to handle their money, because the Government does not consider them able to protect their own interests, so it is held for them in the federal reserve banks of the U. S. and the money is drawing compound interest. One of the big questions among capitalists in those regions today is, how are they going to prevent the

Indians from drawing out this immense wealth when the lease expires, which it will do in the year 1931.

When one reads the revelations in the Doctrine and Covenants given in 1832, concerning this subject, and notes the prevalence of failures throughout the country, no particular prophetic foresight is needed to see the dawning of wonderful events.

Indian lawyers are preparing to defend their rights. The Doctrine and Covenants says the Indians are to become the "battle axe" and will go forth as young lions among the flock, etc.

Then when the gospel light penetrates and warms their hearts, and a "nation is born in a day," we shall realize the fulfilment of the things spoken of. "Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows." (Doc. and Cov. 133.)

The last time President Lund addressed a genealogical convention he made this significant remark: "Do the brethren and sisters realize what a high privilege it is to be permitted to co-operate with the Savior in helping him to redeem his world?"

#### *Summary of Lamanite Temple Work Done to Date*

*Names recorded*—12,415. These have all been indexed on cards and filed. About 12,300 have been baptized, and about 4,000 endowed. Several hundred couples have been sealed, and some adoptions of children.

#### *Sources of Information*

*Utah Genealogical Library*—*New England Histories* containing early dealings with Indians.

*Public Library*—Charles Catlins' *Eight Years Among North American Indians*.

*Indian Books*: Property of Lamanite Genealogical Society: *Indian of Today*—By Eastman. *Case of New York Indians or Six Nations*—published by Society of Friends. *History of Ojibway Nation*—By Copway. *Indian Depredations in Utah*—By Gottfredson. *History of Mexico and History of Revolution (Mex.)* 2 Vols.

*Other Sources*: 218 names from President John M. Knight, North Dakota mission, Lamanite Church members; 418 names of Shivwits tribe. Santa Clara, baptized by David H. Cannon and others in St. George in 1875. These were in lists, male and female, and were taken to the reservation by our agent Mrs. Martha Cox, of Richfield, accompanied by an interpreter (at her own expense) to consult the only survivors of these Indians, five in number, and to secure their services in arranging these names in pedigree form. About 250 names were sent by Mrs. Leola Thrall, Wisconsin, our agent there, appointed by Elder Melvin J. Ballard, of the Council of the Twelve.

Names sent from Mexican mission, Rey L. Pratt, president, from El Paso. At one time Margarito Bautista was appointed President of the Society, but he is now on a mission and the newly appointed board of officers are arranging to widen the scope and usefulness of the Society.

In order to avoid duplications and to keep the work properly systematized, a circular letter was sent to each of the temples advising



them of the organization, and that the Lamanite Genealogical stamp would be placed on all sheets and records passing through our hands.

The following temples have assisted with Temple work: Salt Lake, St. George, Laie, and Logan.

Family or connected pedigree work: Mexican, about 4,000.

Utah and Moapa Valley, about 900. North American Indians about 1,575.

The *Guide Lessons in Genealogy* have also been translated into Spanish for use in the Mexican mission.

All this has been accomplished almost without funds; the only revenue being contributions and yearly fees. Present membership, 129. Each member pays a fee of 50c and endows two names per annum. Our Genealogist and Recorder, having filled two missions among this people, one when a young girl of 19 years, to the City of Mexico, and another ten years later, has retained the missionary spirit towards them. Has given continuous service in their genealogical work, or five days a week for nearly four years, with car fare and other expenses, entirely without remuneration other than the joy of doing it.

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## An Indian Legend

The following Indian legend as told to N. A. Jensen, Mesa, Arizona, by an old Indian of the Pima tribe, Casa Grande, Arizona, 1922, is very significant viewed in the light of the Book of Mormon account of Christ's visit to the Nephites:

"Long, long time 'go heap big cloud come up east sky, no rain. Sun go down, no dark. Sun come up, shine behind cloud. Sun go down, 'gin, no dark. Big cloud make light. Sun come up 'gin. All my people heap 'fraid, fall on ground, no look up. Hear big noise behind cloud. People heap more 'fraid. Big tommyhawk in sky cut cloud open, no rain. People heap more 'fraid. Hear big song in sky, people look up, see white chief walk on cloud, sing fine song. Lot other white chiefs make big long ladder reach up cloud. Big white chief come down ladder. Indians all lay down face on ground. Big Chief take all Indian papooses up on cloud. Indians all cry, wash off war paint, break bows, take feathers off. Big white chief bring fine, white blankets, put on my people. Tell heap long story. Papooses eat up all chief's bread. Big chief make more bread, feed 'em all my people, heap full. Big chief make all my people wash in big water, make 'em white like Big Chief. Big Chief take 'em three Indian chiefs ride on cloud. No see 'em all day. Indian chiefs come back, heap white, like Big Chief. Big Chief sleep behind cloud. Some day wake 'em up, come down, stay with Indians, be Indian Big Chief, give 'em white blankets, heap big corn, no more fight."

Mesa, Arizona

N. A. JENSEN



An Old Landmark in Mt. Pleasant

## AN OLD LAND MARK

BY GRACE JACOBSEN

Much of the early history of Mt. Pleasant centers about this old landmark which is still standing in good preservation at the rear of the harness shop on State street. The lot on which this house stands was first owned by Daniel Beckstrom, one of this city's first settlers. In 1864 he sold the thirteen by ten rods strip to Anthon H. Lund, a young emigrant, eighteen years of age, who had just come to Utah, for an old clock, which is now in the possession of the Mt. Pleasant Historical Association and is one of the early day relics on display at the public library.

The need of a telegraph operator became necessary for the office that was to be established and young Anthon, being adapted for this work, was called by President Brigham Young to come to Salt Lake City the same year to learn this art. On his return, the house shown in the picture was built by him, and became Mt. Pleasant's first telegraph office, with Anthon H. Lund as operator, and continued so for a number of years. A traveling photograph company then located here, and this building was equipped for that business, the telegraph office having been moved to other quarters. Mr. Lund was again pressed into service and learned the photograph art of this company, and was Mt. Pleasant's first and only photographer for many years. Some of the pictures he took are to be found in the homes of many of the older families and are highly prized.

This house was also the home of the second postoffice, in charge of Jerry Page, in the middle 60's. Later the house was sold to Paul Dehlin who raised a large family in it. A small front addition was the first millinery shop here, Miss Blenda Dehlin its operator, in 1878. The late C. N. Lund, who was one of the first real estate dealers, came into possession of this property, and he later sold it to Christian Johansen who lived there for many years and is now the owner. It is used by him as a carpenter's repair shop.

Just south of this house a walnut tree was planted by Anthon H. Lund, soon after his arrival here, and when the adjoining lot on which it stood was sold to Lauritz Larsen, the tree was cut down to make room for his business block; but as a souvenir and a remembrance of the part Anthon H. Lund played in the early history of Mt. Pleasant, Larsen had two pairs of small wooden shoes whittled from the wood of this tree, by an old gentleman of Spring City. One pair was sent to President Lund as a memento of his planting, and the other pair, shown in the picture, are owned and very highly prized by Mr. Larsen.

*Mt. Pleasant, Utah*



## Infinitude

Infinitude, thine is no mystery,  
And far beyond the trite of destiny  
Shall souls redeemed dispense His holy grace,  
When gods and men shall mingle face to face.

O mighty Sire! then shall the veil be rent  
That hides from us thy merciful intent.  
O mighty King! Then shall thy kingdom come,  
And we shall know at last thy will is done!

Then shall we break the smirching ban of race,  
And rise to conquer over death and space,  
Then shall the thraldom of ignoble birth,  
No longer bind our errant feet to earth.

Then shall our hearts cast out their craven fears,  
And faith arise transcendent with the spheres,  
When thou sublime shalt crown thy chosen ones,  
And godliness bequeath unto thy sons.

BERTHA A. KLEINMAN.

*Mesa, Arizona.*

# CHANGES IN OCCUPATION

BY PRESIDENT F. S. HARRIS OF THE BRIGHAM YOUNG UNIVERSITY

A number of years ago I wrote an article for the *Improvement Era* showing the changes of occupations in Utah and in the United States during the last forty years. In the present article I wish to bring these figures up to date.

Many people seem to be greatly concerned over the trend of the times. They look longingly to the "good old days" when all were independent because they raised everything they needed on their own farms. People who have this point of view naturally have misgivings when they see the world being industrialized as it is in recent years.

Let us see what are the changes that have taken place in occupations during the last fifty years. First let us see what proportion of the total population is actually engaged in gainful occupations. This is shown in the following table:

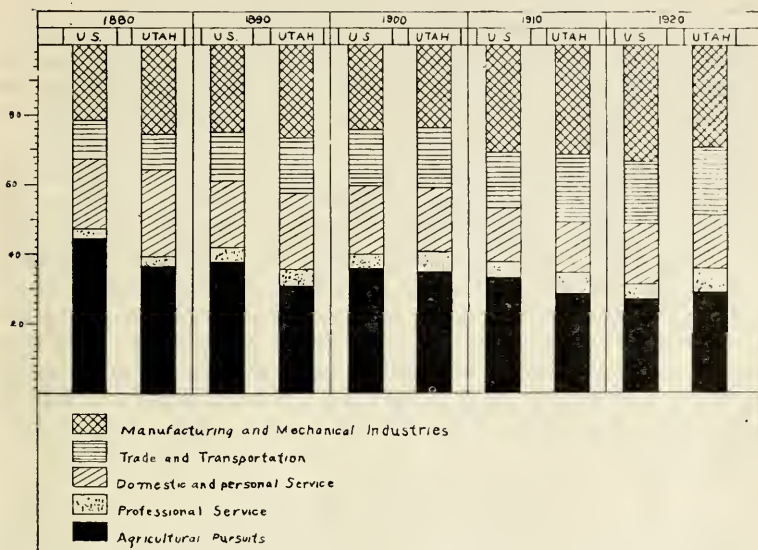
Percentage of Population—Male and Female—Engaged in Gainful Occupations During Fifty Years					
	1880	1890	1900	1910	1920
<i>In the U. S.</i>					
Males .....	29.4	30.8	31.2	32.7	31.3
Females .....	5.3	6.4	7.1	8.9	8.1
Total .....	34.7	37.2	38.3	41.6	39.4
<i>In Utah</i>					
Males .....	25.8	29.4	26.7	30.2	28.4
Females .....	2.0	3.4	3.9	4.9	4.8
Total .....	27.8	32.8	30.6	35.1	33.2

It will be seen that on an average something more than 1/3 of the total population is engaged in earning money. The others are children, old people or the housewives who, while they are helping with the living, are not primary earners. The table shows that in 1920, 33.2% of the people of Utah were thus engaged, whereas in the whole United States there were 39.4%. This may probably be accounted for by the fact that in Utah a larger proportion of the population have not yet reached the age of working for pay. One noteworthy item of these figures is that the proportion of women wage earners gradually increased from 1880 up until 1910, but had fallen down by 1920. This latter condition is shown in spite of the fact that during the world war many women went into the various industries; but even at the close of the war there was not so large a proportion of women earning money as in 1910. In Utah the proportion of women workers is only about one-half that for the entire United States.

An examination of the diagram will show the occupational changes in the major industries. The solid black portion of each



column shows the relative number engaged in agricultural pursuits of all kinds. The dotted portion directly above indicates the number engaged in professional service, including teachers, authors, editors, physicians, civil and mining engineers, etc. The diagonal lines represent the proportion of the workers engaged in domestic and personal service such as waiters, barbers, hotelkeepers, and servants. Those who devote their time to trade and transportation, including such activities as merchandising, banking, insurance, railroading, express and street car service, are represented by the horizontal lines. In the



Diagram, showing the occupational changes in Utah and the United States during the last fifty years

manufacturing and mechanical industries group are included mechanics, builders, stationary engineers, and manufacturers of all kinds.

An analysis of the diagram shows that in general the changes that have taken place throughout the United States have also taken place in Utah, but this is not true in all cases. For example, in 1880 Utah had relatively fewer people engaged in agriculture than the whole United States, whereas in 1920, for the first time, Utah shows relatively more farmers than the whole United States. Utah has also increased in professional service, and in 1920 this division was greater than at any previous time, and was considerably greater than the average for the whole United States. A division that has decreased most is that of domestic and personal service. This probably comes about as a result of the fact that in these days we have more mechanical conveniences and therefore it is not so necessary to have servants in the home, and people are getting more away from the idea of having servants to wait on them personally.

In 1910 Utah and the United States had about the same proportion of workers engaged in manufacturing and mechanical industries, but during the last ten years the State has fallen far behind in this respect. While manufacturing seems to have been developing, Utah has not kept pace with the rest of the country in this respect, although in general commercial lines it is holding its own.

The decrease in the relative number engaged in agriculture is looked on by some as being a bad condition, and they are all the time talking about "back to the farm" and of keeping the boys on the farm. As a matter of fact, the condition that has developed is probably the most wholesome that could exist, because, in these days of machinery, it is possible for one farmer to produce as much as several farmers could previously, and this leaves the other workers free to manufacture such commodities as will raise the general standard of living. As a result of this condition, articles that could previously be afforded only by the rich are now available to the average family; and, since the decline of prices that has been so evident during the last two or three years, it would appear that even at the present time there is a slight over-production in agriculture, with the result that those who are now on the farms fail to make the kind of a living to which they are entitled. So that rather than to mourn at the fact that there are relatively fewer farmers, we should really welcome this condition, since it means that those who are farming will have a much better opportunity to make a living wage than if the old high percentage of farmers were maintained.

*Provo, Utah*

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## Don't Be a Monkey

A *trick cat in a cigar store* in Ashtabula, Ohio, passed away on Friday, Sept. 14, 1923, according to a local paper, with every symptom of dying from poisoning. Everything possible was done to save the cat, but without avail. The mother of the cat died in the same store, in the same way, a year before. This was considered a deep mystery. It should not be thought so. One drop of pure nicotine will kill any cat, any time, any place. Living in the cigar store all the time was simply absorbing more poison than the cats could stand. Now please get this: Many children, living in tobacco-soaked homes, where fathers smoke in the house as freely as if in a cigar store, become pale, sickly, and finally pass away, in spite of all that doctors can do to save them. At least one father, when told by his physician that his smoking in his home was the cause of his little girl's poor health, not only quit smoking in his home, but for all time. A farmer in the South this year planted a row of tobacco between each row of cotton, and claims that his cotton crop was bothered but little by the boll weevil. A Southern paper, commenting on the incident, says: "So far as known, aside from the bug and worm, there are only mankind, monkeys and goats to use tobacco." Thinking men should resolve to cut out a rank poison from their lives, and not be a part of the tobacco menagerie. Leave the weed to bugs, worms, monkeys and goats. Let's no longer make monkeys out of our boys and men, nor make them goats for the profit of the tobacco dealers.—*Will H. Brown, Oakland, Cal.*

# HELPS IN TEACHER-TRAINING

WRITTEN FOR THE GENERAL BOARD OF EDUCATION  
BY L. JOHN NUTTALL, BRIGHAM YOUNG UNIVERSITY

## Sex Instinct and Mating

(To accompany Lesson XXIII, *How We Learn*,  
Teacher-Training Text, 1923-24)

The study of these tendencies in children has two purposes. The first is the very much discussed control of the expression of sex and of directing the mating process in harmony with social standards. The second purpose is the use of these most powerful impulses and interests in motivating instruction and leadership in all lines.

In order for a teacher to fit in properly to the program of sex education needed for any boy or girl, she must know what the general history of the development of the tendency is. To this must be added a knowledge of the possibilities of education and training during this period of development. Any study of sex education must also include the relative effectiveness of various social agencies in doing this work. Any proposed device needs to be tested by the information now known in these three fields of study.

In early childhood there is practically no development of sex. Beginning about the eighth year, sex begins to grow. Psychically this is shown by the many close attachments formed for other children or for adults of either sex. The physiological development progresses during this period of later childhood although there does not seem to be any close conscious connection between the affection for others and the sensations gradually appearing and being localized. The full maturity of the sex function generally occurs before the bodily changes at adolescence. This fact is strongly emphasized by Norseworthy and Whitely in their description of the child of eleven. Adolescence is to be considered as a period of developed sex life when the "love feeling" is closely associated with the physiological processes of sex and the object of affection is one of the opposite sex. The most significant conclusion to be kept in mind is "the gradual development of the tendency." "We know now that the sex instinct is of long and slow development, all through childhood rather than bursting into being during adolescence."

The possibilities of training are similar to those of any other tendency. Proper habits should be developed as the instinctive impulses tend to express themselves. One of the first guides in this work is the knowledge that the sex organs need not be especially emphasized nor their significance overstressed during childhood. Habits of thorough cleanliness are fundamental. The childish love for other people should require no special care except that continued close physical contact should be avoided. Plenty of exercise and play in the open and plenty of wholesome entertainment or work, when indoors, will avoid the danger of too much attention going to the new sensations which accompany the gradual development of the new functions. Frankness in providing proper instructions in the natural function of the sex organs will tend to avoid the nasty, bad habits often formed in childhood because of the over stimulation of the sex organs which results in a secretive shameful attitude.

Closely associated with this training is the need for so-called sex instruction. Moll's rather complete discussion of this problem recognizes three possibilities in this teaching. First, the processes of reproduction in plants and lower animals may be taught in later childhood. Second, the opportunities afforded in hygiene and other classes to warn against social diseases

should be utilized. Third, when the child reaches the stage of full development and asks questions, "effective enlightenment" concerning individual sex life should be given. "It should be borne in mind that the instruction should be positive and constructive, dealing with the normal and leading to high ideals and principles, not negative with the emphasis on perversion and the need of avoiding disease," is the summary of Norseworthy and Whiteley. It seems clear that a great help on this work is found in the development of a parallel parental tendency which expresses itself through childhood and in adolescence.

Where should this educative process occur? The schools can contribute indirect suggestions of control in connection with science, and can elevate romance, love, and mating to the level of beauty and purity through its selection and treatment of literature and art and music. The Church teachers can avoid negative warnings which often result in harmful suggestions and can give a religious sanction to the proper expression of sex by glorifying marriage and parenthood, and by building ideals of general morality. But the home is the place for formal instruction, the parents are the teachers, the time may vary but will be determined by each young person. The other institutions may supplement this or may, in individual cases, assume this parental right, but this is not the most effective way. No matter when the teaching occurs there are several dangers. The instinct itself is very strong. Too much emphasis leads either to a morbid self-consciousness or to a desire to experiment. Too much stress of the evils of sex life causes young people to misinterpret the natural expression and develop a lack of self respect which is very harmful.

Mating is the ultimate expression of sex. Society has prescribed certain limitations in the way this should be done. These need to be taught as positive factors in becoming a social being rather than as inhibitors of nature's processes. Schools and churches can teach these. The home as the institution of marriage needs emphasis to young people. As a general rule the natural tendencies to shyness, coyness, and retreat on the part of the girl will result in an aggressive display on the part of the boy. These will bring about satisfactory choices unless our recreational activities or the interference of other people force an unusual contact of the young persons.

The above discussion is brief and general but reviews the field. Teachers can appeal through this instinct to make vital much of what we teach to young people. Science which unfolds the world to the widening curiosity of the adolescent is satisfying. Literature can be made a source of the loved pleasures if its selection of romance and adventure clothed in beautiful expression is made appropriate to the interests accompanying the development of sex. Items connected with vocational activities can be motivated through the mating and home building interests.

Because sex expresses itself in display and self-adornment, lessons on personal care or artistic dressing are easily made to function vitally in the lives of these young people. Sex is accompanied by strong emotions and passions and also with a certain bashfulness or modesty. Often these clash with the conclusions of right conduct arrived at by the young person. The resulting uncertainty is very unpleasant and there is a reaching out for the sanction of higher authority in deciding what to do. Lessons on God and his laws and expectations as expressed in theological beliefs are therefore welcomed, if properly presented. Woodworth describes these possibilities as follows: "The sex impulse is like a strong but skittish horse that is capable of doing excellent work but requires a strong hand at the reins and a clear head behind. It is a horse that does not always pull well in a team; yet it is capable of fine team work. It can be harnessed up with other tendencies, and when so combined contributes some of its motive force to quite a variety of human activities." (Psy. p. 148.)

Sex is a physiological process of "sensations, nerve disturbances, re-



flexes, secretions and the like." It is a complex of attractions, fallings in love and sentiments or emotions of modesty, shame, affection, etc. It is accompanied by a large, forceful group of native interests that really propel the individual into learning and doing in many effective ways. Often teachers and institutions have set themselves the task of controlling the physiological and mental expressions and have found this difficult so that they have looked upon sex as an impulse to be inhibited and forced to expression in certain rule-of-thumb ways. This attitude has resulted in a wrong set of results. Let us look more at the accompanying interests and make them our ally in our teaching work.

## Man's Destiny

It does me very little good  
To read of men so clever  
Their names are now a platitude  
In all lines of endeavor.

I've read the lives of many a one,  
Recorded through the ages,  
And found, whatever they have done,  
One truth alone presages:

That each somewhere in his career  
Was opportunely lifted  
O'er obstacles he couldn't clear  
Against which he had drifted.

'Tis not so much superior mind  
Or pluck and knowledge blending,  
That gives a man a place assigned  
Where many are contending.  
*Payson, Utah.*

For linked through all his days has  
man

A destiny completing  
His scheme of life, each thoughtful plan  
Assisting or defeating.

Vicissitudes of life must be  
In cycles we are turning;  
Some day one gains his victory  
As ever he is learning.

So do the best you can today,  
Accept both joy and sorrow,  
He fares the best whose faith alway  
Can serve him till tomorrow.

There's only room for one on top  
Though thousands seek to win it:  
A destiny we can not stop  
Must place the man that's in it.

JOSEPH LONGKING TOWNSEND.

## Song to Wedded Happiness

Hearts-Twain! Be happy in your happiness!  
The fragrance of the bridal-sweet-bouquet,  
Breathes forth the incense of fair sacredness,  
Within your wedded lives to dwell for aye.  
Lo, unseen angels rise your souls to bless,  
Sweet Hearts, be happy in your happiness.

True Hearts! Be happy in your happiness!  
The magnitude of love's fidelity,  
Doth temper every hour to tenderness,  
In understanding joy and harmony!  
God keep your barque secure through storm and stress—  
Fond Hearts! Be happy in your happiness;

Hearts-Twain! Be happy in your happiness!  
The fragrance of the bridal-sweet-bouquet,  
Breathes forth the incense of fair sacredness,  
Within your wedded lives to dwell for aye.  
Lo, unseen angels rise your souls to bless,  
Sweet Hearts, be happy in your happiness.

*Salem, Utah,*

MINNIE IVERSON HODAPP.

## GOD'S WATCHFUL CARE

BY GEORGE C. SUTHERLAND

How truly God seemed to watch over and guard and guide the early western pioneers of the Church of Jesus Christ of Latter-day Saints! How faith-inspiring are some of the tales related by those who endured the hardships and privations of those early days in a new country! How the younger generations of the Church should welcome these accounts as evidence of the divinity of this great latter-day work called "Mormonism!"

Many times were the leaders of the Church warned of impending dangers. The late President Wilford Woodruff often told of the time when he was warned to move his wagon in which members of the family were sleeping from under a large tree. He obeyed the warning of the Spirit, as he always did during a long life, and soon after the wagon was moved a terrific storm arose and the tree crashed to the ground. Only the warning he had received and the fact that he had heeded it preserved the life of President Woodruff and his loved ones.

But God's watchful care was not confined to the leaders of the Church, any more than the Holy Spirit was. This is shown by the following experience related by Ithamer Sprague, of Kaolin, Nevada. Mr. Sprague was eleven years old when these incidents occurred as he accompanied his father to "Dixie" in southern Utah where they settled. The story is given verbatim as Mr. Sprague related it to me:

"In 1862, when I was eleven years old, my father, mother and I lived at Echo canyon. My father used to have rheumatism every winter. He formerly lived in the southern states and liked a warm climate. At that time they were calling people to come down and settle 'Dixie.' Father wanted to go to 'Dixie,' and my mother would not. She said she had gone through all the hardships of Nauvoo and the settling of northern Utah, and to go down to 'Dixie' and go through the hardships again she would not.

"My father said he would go anyhow and he and I set out. We took three oxen and a cow. Nothing of much importance happened until we got to the north side of Salt Lake City. There we came to a camping place where there was water down in a deep ravine. Wood was scarce in this vicinity and I went down into a ravine to find some. The Indians were on the warpath at that time, but my father had not let me know this, as I was afraid of Indians. I went quite a distance down the creek to find wood. Finally I had my arms full of wood and started back when I became scared of Indians. I threw the wood down and ran—and I ran my best—to the head of the hollow and up the hill to where the wagon was.

"Father saw I had been running and asked: 'What makes you breathe so fast? What have you been running for?'

"I replied that I was scared of Indians, and he asked if I had seen any Indians. I answered that I had not but had just felt frightened.

"In a few minutes a big Indian came up the hill and my father talked to him and told him that he used to be friendly with the Indians at Ogden. My father told him of saving the life of a squaw. She was the widow of a chieftain who had just died, and plans were being made to kill her, as was customary with the Indians at that time, so that she could go with her dead husband. Father used to be an Indian interpreter and the Indians called him 'Yas.'

"The Indian to whom he was now talking inquired if he were 'Yas?' Father answered in the affirmative and the Indian said:

"That squaw was my mother. She told me that you pulled three arrows from her back. I tried to get a shot at this boy of yours. He pretty fast run. Trail was crooked, and before I get a good aim he run around in the brush. I no more shoot white man. Indians will call me squaw and papoose but I no care.'"

"Nothing more of importance occurred until we got down to Buckhorn Springs, eight miles north of Red Creek, Iron county. There we got in with Nephi Fassett and George Crosby. They had been back to the Missouri river after goods and each had four yoke of oxen.

"The next interesting event occurred when we reached the black ridge in Washington county. The road at that time was on the other side of the canyon from where it is now. There we met a man from St. George, who was anxious to hear all the news. The man wanted to talk, but Crosby told him the wagons were right behind and that he must not stop. I was not driving our team at the time because of the rough road, and the man told Crosby to give me the whip and let me drive his, Crosby's, team. Very reluctantly Crosby gave me the whip.

"I had never driven a long team like that, and did not know how to guide them in crooked places. When I came to a place where the road was so crooked it made a half-circle, I should have guided the wheelers to the right, but I did not know that. We started up the hill and when the leaders began to pull they pulled the wheelers and the wagon off the dugway. The dugway was supported by a wall about 15 feet high and it pretty nearly pulled the wheel cattle and me off that, as I was hanging, onto the bow of the yoke. I hollered 'whoa,' or rather screamed, 'whoa.' The oxen stopped. It did not take much to stop those oxen, for they were footsore and weary. When Crosby came to his wagon the front wheel had started to run off and had caught on a rock that was sticking out of the wall. There were nearly 4,000 pounds of freight on that wagon, mostly of glass

and stoves, and one little stove was worth a hundred dollars at that time. Afterwards when I would travel along and see that place it made me feel scary.

"Our journey from this point was uneventful and we settled at Harrisburg, in Washington county."

*Kaolin, Nevada*

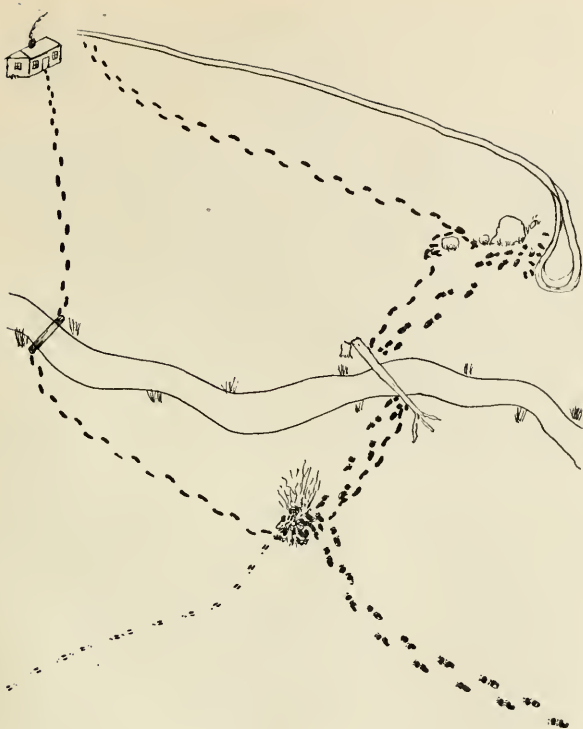
## Success and Changes in the Mexican Mission

The native brethren are enthusiastic, and are helping the missionaries in their duties. Recently street meetings began, and we have had as many as two hundred people at one time listening to our message. There have been six baptisms here recently, three in El Paso, and three in Juarez, Chihuahua, Mexico, which is just across the Rio Grande from El Paso. Sister Elizabeth C. Peterson, Ogden, Utah, who has been acting as mission stenographer for the last twenty-five months was released May 24, Sister Beatrice Spencer, Salt Lake City, Utah, was called to take her place. Elder Phillip Foremaster laboring for the last sixteen months as secretary was released May 8, and Elder Chariton J. Stringham formerly in charge of the work in Chihuahua, Mexico, was called to take his place.



Missionaries, top row, left to right: Thomas M. Rees, Salt Lake City, Utah, has charge of the work among the English speaking people in El Paso; Elizabeth C. Peterson, Ogden, Utah, outgoing mission stenographer; Phillip Foremaster, St. George, Utah, outgoing mission secretary; Chariton J. Stringham, Woods Cross, Utah, incoming mission secretary; front row: Alissa Manning, Garland, Utah, working among English speaking people in El Paso; Rey L. Pratt, mission president; Mrs. Rey L. Pratt; Beatrice Spencer, Salt Lake City, Utah, incoming mission stenographer; Clara E. Huber, Midway, Utah, working among English speaking people in El Paso. —Chariton J. Stringham, Mission Secretary.





## Tracking

BY HEBER TAYLOR, SCOUTMASTER, PROVO, UTAH

On a fine spring day "Brer Rabbit" went hopping along the hillside looking for the tender grass that was just coming up where the sunshine was warm. Mr. Bear, coming down the canyon, met the rabbit. Being very hungry after his long sleep, during which he had often dreamed of tender young bunny, he soon tucked away "Brer Rabbit" and went on his way rejoicing. A hunter, coming out from town, found the rabbit tracks and followed them until they met the bear tracks. Then there were no more rabbit tracks to follow, so he followed the bear tracks. He crossed the creek on a log and continued on the trail until he could see that the trail was quite fresh. He then grew cautious; turned off to the left and went parallel with the trail until he saw the bear. The bear was not looking his way, so he sneaked up behind a big boulder and killed Mr. Bear. As it was a big bear and a long way from town, the man couldn't carry it, and had to go back to town for a wagon and some help. With this he was able to get his bear home, so everybody could see what a brave man he was!

## BOOKS

*The Standard of Living*, by Newell H. Comish, Professor of Economics in the Oregon Agricultural College, is a book recently published by the McMillan Company which should be of special interest to Utah people. Professor Comish, a graduate of the Utah Agricultural College, was born and bred in Utah. His book is exceedingly well written, and both the material it contains and the point of view it gives deserves far wider reading than such books usually get. *The Standard of Living* places emphasis on economic consumption, a fact that gives both distinction and importance to the book. The American people have been so accustomed to emphasize the economy of production that we have almost lost sight of the importance of economy in consumption as a factor in our standard of living. Because his per capita income is greater, the average American citizen has more to spend by considerable than the average man of any other nation. It is because we have had so much wealth that we have not learned how to consume it wisely or efficiently. It is commonly said, and perhaps truly, that the average French family can live well on what the average American family wastes. It is with this big thought in mind that Professor Comish attacks the wasteful methods of American consumption, and he would have us improve our standards of living by helping us to economize in our standards of consumption, to spend more efficiently and more wisely. The chapter on the "Minimum Budget Necessary to Support the Average Family" is particularly helpful to the house wife and home maker. The chapter on "Cooperative Buying" suggests the social economy which is at present not entirely approved by private business enterprises, but, nevertheless, it offers great opportunity for a useful cooperative service in buying. Another chapter, particularly useful at the present time, is on "Saving and Investment." We Americans are particularly prone to speculative and foolish investments. The chapter gives us a sane point of view in this important matter. It is just because the book discusses these questions that lie so closely to our everyday interests and our common welfare, that it deserves a wide reading. Such books are usually read by students in economics, but the problems here presented are of such vital and general interest that the book can be recommended to any person interested in improving his own economic welfare.—*John C. Swenson*, Brigham Young University.

*Fay*. Before metal is of any use to man it must be put through tempering fires. Before tempered it can be bent first one way and then the other, and in many cases, is destroyed in the bending. Once tempered, it stands rigid, and if swayed from its position immediately springs back again. Edwin Baird, a well-known editor of Evanston, Illinois, has written a book called *Fay*. After reading this well-written book one is taken with the idea that Edwin Baird should be encouraged to write more books of the same type, for this book is clean!

Arlo Bowen, the leading male character in *Fay* is a human sort, but he is at first like the untempered iron and is easily intrigued by pretty faces, carried away by ambition, but lacking in responsibility and the quality of application to put himself across. After drifting like a ship without a rudder, wrapped in his own ego and petty vices, he meets a crisis and in the tempering fires of adversity is hammered and mauled, tossed hither and yon until he emerges, a real man. The book is beautiful in its plausibility. Everything in it could have happened, and because it is a clean story of human life it never leaves a bad taste in the mouth. The younger brother of Arlo Bowen is true to type and life. The South abounds with girls like

Stella and Jean, and fine old gentlemen, like Colonel Littlefield. Wash, a son of Ham, deserves a high rank among synthetic characters. He is always "hungry." Fay is lovable, teaching as she does, unselfish love for the helpless, a maternal care for all, and the emptiness of love of money and splendor, fame and pomp, as compared with the man she loves. One valuable lesson taught in the book is found in chapter twenty-four. It drives home the fact, that regardless of ambition, never forget the little mother back home who has suffered and made many sacrifices that you might be brought into the world. Chapter twenty-four is a sermon in itself, one never to be forgotten. *Fay* is published by Edward J. Clode, 156 Fifth Ave., New York—H. L. Johnson, Tobar, Nev.

"*Suggestions on Plays and Their Production*" by T. Earl Pardoe, professor of public speaking and dramatic art, Brigham Young University, Provo, was mentioned some time ago in the *Era*, as a useful pamphlet for associations who desire valuable information on this subject. A number of inquiries have come regarding them, and we say in answer to questions that these pamphlets are sold for 10c each, which is the actual cost. Quite a number are still on hand and can be obtained by addressing the University, at Provo. Where officers of a Church organization ask for them, the booklets are sent free.—A.

*Rambles in Scriptural Lands*—Oliver C. Dalby has printed a pamphlet of 102 pages under the above title. It is a key intended to help unlock the treasures of the Bible to students. There are ten chapters treating on the general features of Palestine, the Maritime plain, the Shephela, the plain of Esdraelon, the Jordan valley and the Dead Sea, the province of Samaria, of Galilee, and beyond Jordan, the province of Judea and the effects of environment. The purpose of the book is to revive an interest in the perusal of the Bible and to encourage scriptural reading which there appears these days to be a tendency to disregard. The book is accompanied by a map of Palestine and will be of considerable value to those who are now engaged in studying the lessons for the Melchizedek Priesthood for this year.—A.

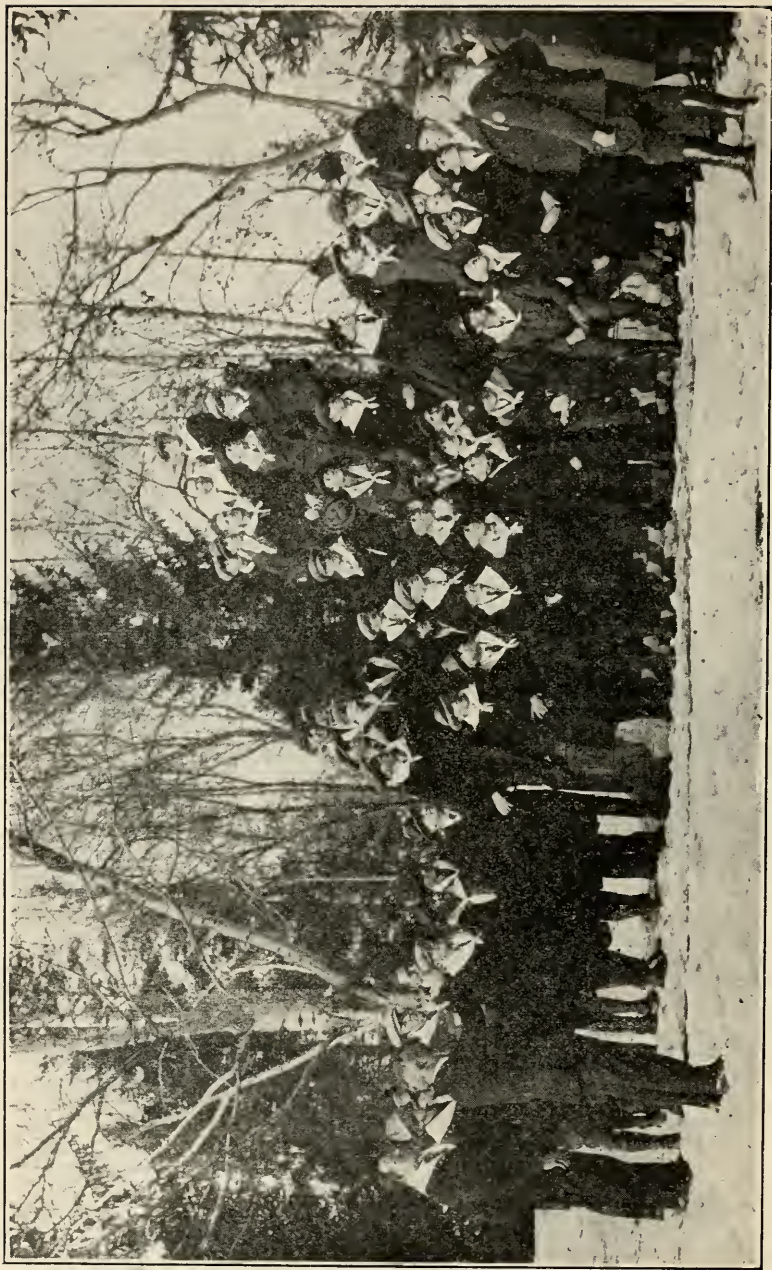
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## Abstract Mathematics

He studied his geometry,  
 He learned each *sine qua non*  
 Of angles, points and lines galore,  
 In arc and polygon;  
 "Quod erat demonstrandum,"  
 Triumphant he declared,  
 "Quod erat faciendum,"  
 Another problem shared:  
 He flourished on the black-board  
 Beneath his lettered lines  
 His Q. E. D.'s., and Q. E. F's.  
 In flattering designs:  
 But, where the problems could be used  
 Or what on earth they're for,  
 No pupil could inform me—  
 And the teacher,—knew no more!

Payson, Utah,

JOSEPH LONGKING TOWNSEND.



Lecture by Dr. Harris on trees, Leadership Week, Brigham Young University, January 21-25, 1924

"Hills, vales, woods, netted in a silver mist,

Farms, granges, doubled up among the hills.

And cottage-chimneys smoking from the woods."—*Eliz. Barrett Browning, "Aurora Leigh."*



## LEADERSHIP SCHOOL

BY LOWRY NELSON, DIRECTOR EXTENSION DIVISION

The third annual Leadership school of the Brigham Young University closed on Friday, January 25, after a five-days' continuous convention of men and women in various activities throughout the intermountain country. Sixty-six stakes and one mission of the Church were represented in this gathering, and 1,802 registered from Utah, Wyoming, Arizona, Colorado, California, and Idaho, which with 1,100 students made about 3,000 in all. This is said to be the best representation of stakes ever experienced during Leadership Week. Fifty-one stakes were represented in 1922. "Building Community Soul" was the slogan which seemed to be uppermost in the hearts of the hundreds who visited the great school during the week, all who attended being thoroughly imbued with a desire to learn in order that they might go to their several wards and improve the community conditions. The class work, as well as the caring for the visitors, was well arranged. The general assemblies were crowded on all occasions and the speakers, including a number of the leading authorities of the Church, Dr. Adam S. Bennion, superintendent of Church schools; Dr. L. D. H. Weld, director of research of Swift and Company; Dr. James Wallace of the Rockefeller Institute; Dr. A. E. Winship of the *Journal of Education*; and the professors of the Brigham Young University, were happy in their educational and instructive addresses.

Several members of the general boards of all of the auxiliaries were in attendance, and the following general authorities: George Albert Smith, Stephen L. Richards, and Melvin J. Ballard, of the Council of the Twelve. Dr. Adam S. Bennion, Superintendent of Church Schools, was a visitor during a goodly portion of the week, addressing the department of Religious Education on Monday, and the general assembly on Wednesday and Thursday.

In the evenings, entertainments were given free to the visitors. On Monday night a general get-acquainted party was held in the Ladies' Gymnasium. On Tuesday evening, the B. Y. U. Band gave a concert in College Hall under the direction of Professor Sauer. On Wednesday evening, four one-act plays were presented in College Hall, directed by students of the department of dramatic art under the general supervision of Professor Pardoe. On Thursday evening, a musical program under the direction of Professor Franklin Madsen, and a pageant under the direction of Professor E. H. Eastmond, were presented; and on Friday night the guests had the privilege of hearing the annual debate between the B. Y. U. and the Utah Agricultural College.



Social Mixer, Ladies' Gym, Brigham Young University, Leadership Week, Wilma Jeppson and E. L. Roberts in Charge.

"But when he called on Sally Brown, to see how she got on,

He found she'd got another Ben, whose Christian-name was John."—*Thomas Hood, "Faithless Sally Brown."*

Devotion to subject matter, and the pursuit of courses in an academic manner characterized the thirty departments. People came with pencils and note paper and showed an unusual interest in securing practical information which could be put to good use in the local communities. Discussion was a general order, and it was often lively, and always stimulating.

The *Daily Leader* was published five times during the week, and contained lively information concerning the "goings-on" about the campus. A double edition of the *Alumni Announcer*, the official organ of the B. Y. U. Alumni Association, is being issued and sent to all who attended Leadership Week. It contains a resume of most of the departments as well as some interesting photographs which show various activities.

About 160 class sessions were held, each of which was one hour in length. The classes commenced at 9:30 and were held hourly until 12:30. After lunch, the general assembly convened in College Hall at 1:30 and lasted until 3 p. m., when classes commenced again, and ran until six. Over forty lecturers from outside the University faculty were engaged to participate in the department programs and in general assembly.

In this issue of the *Era* are three photographs, including the frontispiece, taken during the week, by Professor Walter Cottam whose artistic photography was displayed in an exhibit of the Alpine Summer School, in the Education building. These were supplemented by paintings by Professors Calvin Fletcher and B. F. Larson, and by students' exhibits and a wonderful collection of moths and butterflies by Tom Spaulding, all of which received favorable comment.

The inspiration for community progress and initiative that these schools stir up can scarcely be computed. They create chieftains and commanders, and awaken, in a constructive way, the intellect and emotions, tending to life and activity among the people.

*Provo, Utah*

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## Tobacco

In view of the general impression that most college students smoke, it is encouraging to read the report of a committee of noted educators, who examined the records of 15,000 students in 24 different colleges, that only 5,501 were smokers, showing that, on the average, about two-thirds of college young men of today do not smoke.

In addition to the great waste of soil, labor and money in producing \$3,090,000,000 worth of tobacco in the United States in 1923 is the waste of other products that go into tobacco. Take sugar, for instance. Each year 20,000 tons go into chewing tobacco, 6,000 tons into smoking brands, and 6,000 tons into cigarettes.

## UTAH INVITES THE NATION A National Summer School at Logan

BY PRESIDENT ELMER G. PETERSON,  
UTAH AGRICULTURAL COLLEGE

Modern invention has greatly eliminated space as a barrier to human intercourse. When the Pioneers sought their western home they traveled only a comparatively few miles a day, breaking the road as they went. In the sharp defiles of the mountains they often spent days covering a dozen miles or so because of the underbrush and timber to be cleared and the grade to be made passable for wagons. The grandmother of Lieutenant Russell Maughan, the well known army aviator, was, I am informed, the first woman to enter Cache Valley, passing by team traveling from the present site of Brigham City to what is now Wellsville but which was first called Maughan's Fort. It took, if I am informed correctly, the better part of two days to make the trip through the mountains, a trip now made during the summer in forty-five minutes or less by automobile. I recently sat at the same table with the daughter of this Pioneer woman and her son Lieutenant Russell Maughan. The Lieutenant, it will be remembered attempted last summer the first daylight flight from coast to coast. Due to an engine defect he was forced to land at Rock Springs, Wyoming. He made the distance from New York to Rock Springs, a distance of about 2200 miles, in about nine hours, probably less than half the time it took his grandmother to travel from the present site of Brigham City to Wellsville a distance of fourteen miles. So, according to Divine injunction, is the earth being subdued.

### *The Earth Being Subdued*

In the early Pioneer days contact with the outer world was rare and the thought of the world filtered only slowly into the mountain valleys. Now we read the daily news of the world the day before and may listen by radio to concerts hundreds of miles, or even thousands, away. We eat food put into cans or packages in many parts of the world and our wearing apparel, instead of being homespun, is made in New York, Boston or elsewhere. So with all life; it has become close and intimate after over fifty years of isolation.

The latest manifestation in Utah of the close alliance in thought and endeavor of the people of the nation is the organization at the Utah Agricultural College of a National Summer school. On the college campus during the first six weeks of the summer quarter, particularly, there will be in residence the most eminent group of educational leaders ever assembled in the west for such a purpose. They have been selected from America's greatest institutions includ-



ing among others, Harvard, Columbia, Johns Hopkins, Chicago, Stanford, Cornell, Yale and California. It has been the plan to select the outstanding authorities in these institutions and organize under their direction courses of study to be given in conjunction with the regular College faculty in the major educational fields during the summer months for both undergraduate and graduate credit. At Logan, Utah, "in the heart of the Rockies," this national assemblage will be held this year beginning June 9. Students will be invited from throughout the nation to study under these masters and to enjoy the unsurpassed climatic and scenic values of Utah.

### *In the Tops of the Rockies*

There is probably no college in America which offers a summer climate superior to that of the Utah Agricultural College. Probably only a very few equal it. Areas abounding in opportunity for study in the natural sciences are readily accessible from the college campus. The very eminent faculty selected for the Summer courses and lectures will augment the resident faculty in giving courses which will undoubtedly attract teachers of the elementary and high schools, and college and university teachers and students from many parts of the country. Lawyers, doctors, and other professional workers including parents and local church and social leaders, will also be interested in this unusual opportunity for both study and recreation.

It is more than a passing compliment to Utah and the College that these leaders in national thought and scholarship should consent to give courses, which they have previously given only in their own famous institutions, at the Utah Agricultural College. They have, it is conceivable, been impelled to come here not only by the lure which the west holds out by way of beauty, and by the lure of travel, but also by the attraction of Utah people whose citizenship and whose history and ideals are being scrutinized by the thoughtful minds of our generation as never before.

### *Leaders of World Thought*

Among the great leaders to be assembled this summer at Logan are the following:

Prof. E. L. Thorndike, of Columbia University, the national authority in psychology and education, will be assisted by Prof. Raymond Franzen of the University of California in giving courses in psychology and education. Professor Thorndike's tests and measurements of mentality represent the foremost work done in psychology in recent years. He is an authority known to every teacher.

Prof. Thomas D. Wood who, in addition to being head of the department of physical and health education of Columbia University, is chairman of the joint committee on health education of the National Education Association and the American Medical Association. He is the undoubted authority in America in his field of work. He will



Top, left to right: E. A. Steiner, Head Department of Social Science and Applied Christianity, Grinnell College; Dr. Shailer Matthews, Dean of the Divinity School, University of Chicago. Center: Professor John Adams, Professor of Psychology and Education, University of London; Professor Henry C. Cowles, Department of Botany, University of Chicago. Bottom: Professor R. S. Knappen, Department of Geology, University of Kansas; Professor Frederick J. Turner, Professor of History, Harvard University.

be assisted by Dr. R. C. McLain, supervisor of health in the schools of Detroit, considered the most advanced city in America in the application of principles of health in its schools as well as in many other municipal achievements.

Dr. Emmett D. Angell of Wisconsin University, and also lecturer at Harvard and Yale, will give two courses of six weeks duration in recreational leadership. Dr. Angell is the author of many of the games which we play and will be especially attractive to Church recreational leaders, Boy Scout leaders, teachers and physical education directors in schools and colleges. He is pronounced the most eminent leader in America in recreation and play. He is also a distinguished coach of track, football, and basketball, and the author of texts upon sports which are used extensively in colleges and high schools.

Feeling that students and teachers of science would be especially attracted to the west, in the summer particularly, the college has selected the American leaders in geology, paleontology, botany and zoology, to constitute its scientific staff for the Summer of 1924. These are Prof. Eliot Blackwelder of Stanford in geology and paleontology, who will be assisted by Prof. R. S. Knappen of the University of Kansas. Prof. Henry C. Cowles of the University of Chicago in botany, and Prof. W. C. Allee of the same institution in zoology. President Atwood of Clark University who is considered the leading geologist of America by many, himself, upon being consulted in the matter, put Blackwelder at the head of the list. Cowles is America's greatest ecological botanist, and Allee, according to his colleagues, the American leader in field study in zoology. The courses in the three basic subjects to be given by these great leaders of American science should attract teachers and students from throughout the nation.

### *Science and the Arts*

Prof. E. V. McCollum of Johns Hopkins University, discoverer of two of the vitamins, the national authority in human nutrition of adult and child, will give two courses and probably a seminary in addition for advanced teachers of health and home economics, and for doctors and nurses. One of his courses is being planned for those with only a general education.

Prof. E. C. Branson, of the University of North Carolina, who is now in Europe conducting special investigations in rural life, will conduct courses in rural sociology. His publications and books on rural problems are considered authoritative throughout America.

Teachers and students of history in colleges and high schools will be especially pleased to learn that the College has secured the services of Prof. Frederick J. Turner, head of the department of history of Harvard, to give the courses in history during the summer session. He will be assisted by Prof. Frederick Merk of the same institution. Prof. Turner is often referred to by his colleagues as the "Prince of



American Historians." He is the recognized authority upon western history. The courses he will give at the College will cover the Utah, California and Oregon pioneer movements, in addition to which one course will deal with a phase of general American history. Prof. Turner is retiring this year as head of the department at Harvard and the courses at the Utah Agricultural College, according to his present plans, will be the last active teaching he will do. The College and Utah are especially honored in his coming to the State. Prof. Turner and Dr. Merk will give the courses as they are given at Harvard. Possibly opportunity will be presented during the summer for visits by Prof. Turner and his classes to historic points in the west, including a pilgrimage over the old "Mormon" trail.

The teachers mentioned above are to give courses as well as certain special lectures. In addition to those the college has secured for lecture engagements of approximately one week each the following eminent leaders of American thought:

#### *Educational Leaders of our Generation*

David Starr Jordan, President Emeritus, of Stanford University; Liberty Hyde Bailey, of Cornell University, the greatest American teacher in agriculture and rural life; Prof. John Adams, of the University of London, who is pronounced by Prof. Thorndike one of the three leading psychologists of England; Prof. E. A. Steiner one of America's great lecturers on social problems and applied Christianity, and Dean Shailer Matthews of the Divinity School of the University of Chicago. Dr. A. E. Winship will lecture for three days during the session. He is nationally known as the editor of the *Journal of Education*, of Boston. Dean Matthews will lecture on the life of Christ and the social significance of the Savior's message. No men stand higher than these in achievement within their lines of activity and in educational influence which they have had upon their generation. Other additions to the faculty undoubtedly will be announced later although care has been exercised to secure only the great figures in the scientific and educational world for this first session.

#### *The World Watching Utah*

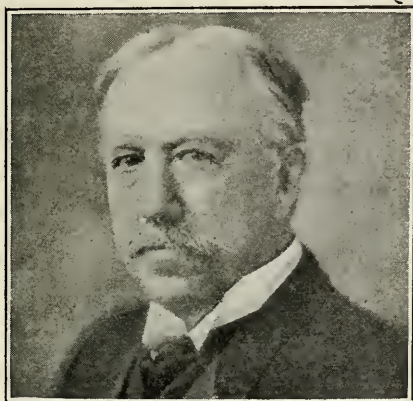
The list of authorities is the most eminent group ever assembled in a single Summer school in America. Not only our teachers and students in colleges and universities and teachers in the public schools but also business and professional men and women have here an extraordinary opportunity for study and recreation.

There is more than educational interest in the visit to Utah of these great American teachers. They themselves and those who come with them will have an opportunity to get acquainted with our State and the West. Plans are already well under way for the second session of the Summer school to be held in 1925. It is felt that the National Summer school will grow in volume from year to year. Why



may not Logan, nestled in its wonderful valley, become the summer Mecca for the great philosophers, scientists and social leaders of the nation? Why may not Utah's state college, situated on its lofty eminence in the very heart of the Rocky Mountains, be the inspiring center for the dissemination of the most profound thought of our time? These valleys have served and are serving lofty purposes in the promulgation of truth. They were fashioned for just such great enterprise.

*Logan, Utah*



David Starr Jordan, President Emeritus of  
Stanford University

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## MY RESOLVE

Every day and every night I say:  
No matter how hot and fierce the fight,  
I must not, I will not, swerve or stray  
From those who defend eternal right.

Every day and every night I pray:  
No matter how error's hosts pursue,  
Keep me true, to the end of life's way,  
To Thy sacred laws and hallowed truth.

Every day and night I will strive  
To think and say and do my very best,  
To uphold all things holy and high;  
And emulate all that's pure and blest.

NEPHI JENSEN.

# THE PASSING OF PRESIDENT WOODROW WILSON

By J. M. SJODAHL

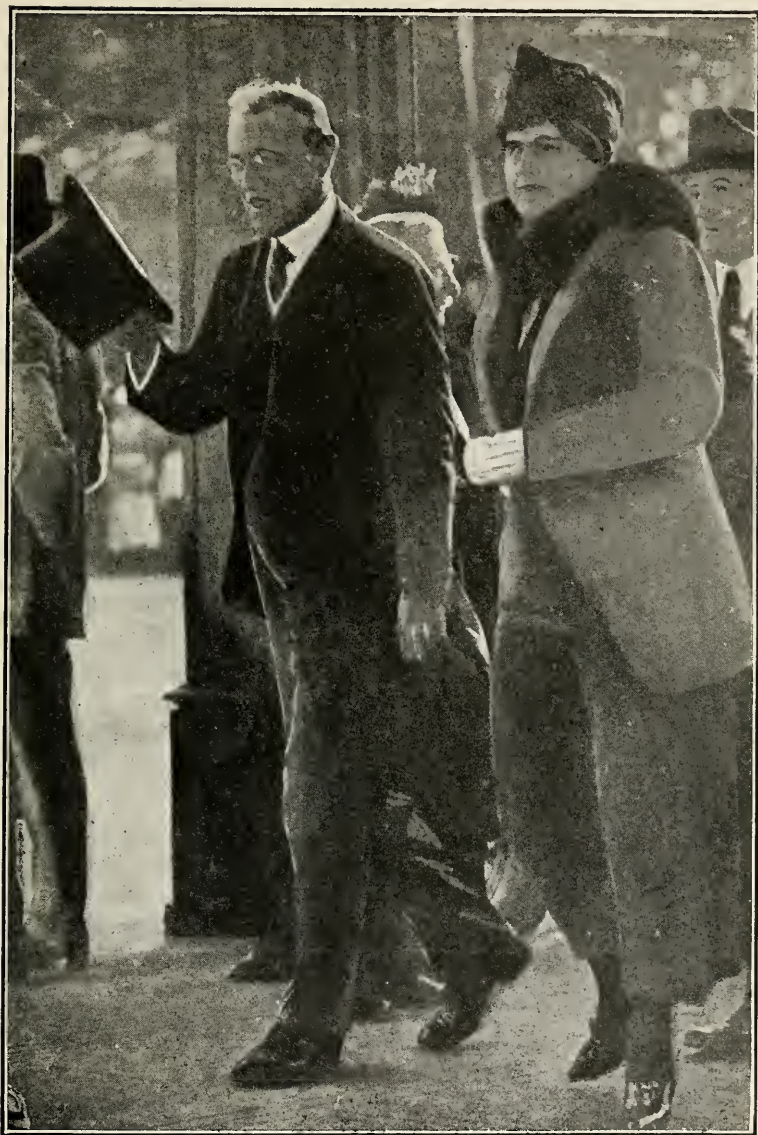
"Woodrow Wilson, scholar, statesman, patriot, was called to guide the destinies of his country through the most dangerous crisis the modern world has known.

"He discharged the trust reposed in him, with courage, fidelity, and honor. He pointed the way to world peace, but selfishness, ambition and greed for power blocked the way, as they had done many times before, when the path to brotherhood and peace had been plainly blazed. His death will strengthen the principles of justice and righteousness for which he strove, and they will yet triumph.—*President Anthony W. Ivins.*

Woodrow Wilson, the World War President of the United States, passed away at his home in Washington, on Sunday, February 3, at 11:15 a. m. On the day previous, at 10:15 p. m. Dr. Grayson announced that the distinguished patient was in a state of unconsciousness, but that his heart was still beating. From that moment his life slowly ebbed away, and he died without pain. In the room where his noble spirit successfully struggled for its release from the mortal body, only a few of those nearest and dearest to him witnessed the ebbing away of his life, but millions of his countrymen in all stations of life and of all creeds and parties were eagerly scanning the bulletins for news, and expressing sympathy. Even outside the United States, in all parts of the world, our world-war president's heroic battle with "the last enemy" was followed with intense, sombre interest, which only goes to show how near to each other continents and islands and nations and races really are in our day and age.

Woodrow Wilson, the 27th president of the United States, was born at Staunton, Va., December 28, 1856 of Scotch-Irish parantage. His father, Rev. Joseph Ruggles Wilson, was a prominent Presbyterian minister. At Columbia, S. C., young Wilson, at the age of seventeen, entered Davidson College, and then went to Princeton and later studied law at the University of Virginia. In 1882 he began practicing law at Atlanta, Georgia. The law practice, it seems, was not extensive, but while attending Johns Hopkins University, he published a work on *Congressional Government*, which won for him recognition both at home and abroad. Numerous other literary productions confirmed the reputation he had earned as a writer. Much of this work was done at Princeton.

In 1910 he was nominated by the Democrats of New Jersey for governor of that state, and that was his entrance into political prominence. He was elected, and served until March 1, 1913, when he resigned in order to take up his duties in Washington.



President and Mrs. Woodrow Wilson, as they appeared in Salt Lake City on the 23rd of September, 1919

"In calm and through storm, he guided our ship of state, turning not away from his vision of union without interference and guardianship without greed."—*Dr. Geo. H. Brimhall.*

Curiously enough it was a speech by Colonel George Harvey in 1912, that first suggested the name of Woodrow Wilson for the presidency of the United States. The story of his election for this high office forms one of the dramatic chapters of American history. The Republican convention in Chicago split, and the Progressive party was formed with Mr. Roosevelt as its candidate. The Democratic convention at Baltimore registered a plurality for Clark, but the convention refused to give him two-thirds majority. Then Mr. Bryan took the floor for Mr. Wilson. For two weeks the struggle continued. Wilson got the nomination and was elected the following November.

When the world war broke out in 1914, President Wilson declared neutrality. This, undoubtedly, emboldened the principal Central European powers to carry on their warfare with greater ruthlessness than necessary. Diplomatic notes were treated with diplomatic contempt, and peace proposals were scorned by both sides. Gradually the popular sentiment in the United States rose to fever heat, and a declaration of war became unavoidable. War was declared April 6, 1917.

The war once commenced, it was prosecuted with all the energy a hundred million Americans could put into it. Armies were conjured up over night, as it were, and supplies and transportation facilities were created as by a miracle. But in Wilson's heart there was nothing but "charity toward all, malice toward none." He fought not to annihilate nations or governments, but tyrannical autocracy. To him, our country's part in the conflict was to make war upon war, for all time to come. And this, he conceived, could be done only by the nations of the earth forming an association for the purpose of maintaining peace.

For this great ideal Wilson laid down his life. On September 3 he began his famous tour of the United States, in the interest of the League of Nations. His physician advised him against the trip. But he considered it his duty to make the effort. For about fifteen days he endured, but then the strain of travel, the stress of speaking, and the anxiety of the situation caused the physical collapse which ended in death. One of the last and most powerful addresses of that tour was delivered in the Salt Lake Tabernacle, September 23, 1919, where he received a great ovation.

Without military pomp, without drums and brass bands, without eulogy even, for so Mr. Wilson desired it to be, the mortal remains of the great American were laid to rest in the Bethlehem chapel, of the Cathedral on Mt. St. Albans, Washington, February 6. The Episcopal ritual was followed in the services, which were conducted by Bishop James E. Freeman, in association with the Rev. James H. Taylor, pastor of the Central Presbyterian church, and two other Presbyterian clergymen. The day was observed throughout the coun-



try by the cessation of public business, by the halfmasting of the flags, and in many places in the various states, including Utah, memorial services. From abroad came floral tributes. Never before was the funeral of a United States President, or ex-President, conducted with greater simplicity and dignity; never before did an occasion of that kind elicit more genuine and deeply-felt sympathy throughout the world. "Woodrow Wilson was the prophet of a world peace ideal; and he sacrificed his life in its service."

"Woodrow Wilson is the greatest American since Lincoln. He was a failure like Moses, because he was not allowed to lead Europe into the promised land. But in a hundred years historians will rate his failure as peace-maker higher than the success of any other figure of the great war.

"Mr. Wilson on his deathbed dwarfs his betrayers on both sides of the Atlantic. He is more than a politician; he is a seer. His blessing of peace will be the homage of history. He failed as Jesus failed. The failure of Jesus in Palestine gave the world Christianity; the failure of Wilson at Versailles will give the world the peace of brotherhood.

"He was crucified by politicians; but when his body, like John Brown's, lies mouldering in the grave, his soul will go marching on."—*London Sunday Express*.

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## A Lone Horseman

A lone horseman waits at the crest of the hill,  
Where the day's golden arrows depart;  
And he scans the dim valley of vanishing-will  
In quest of a dauntless heart,  
His face is stern, and his brow is set,  
But his eye holds a glint of hope,  
As he sees a weak pilgrim who struggles yet,  
Though far down the torturous slope.

"Lo, courage still triumphs on Life's highway,"  
He cries to the regions above,  
And gallops afar past the realms of day  
To the purple-hued mountains of love.  
He spurs his horse to the rugged trail,  
And grim as the soul of the night,  
He bears a message of Life's travail  
Home to the Master of Might.

A lone horseman waits at the danger zone,  
Where you pass the crucial years,  
And guards the path that you tread alone  
O'er the desert of narrowing fears.  
He waits and beckons you on to the goal  
Where your tired heart longs to be,  
In the shining city of hallowed-soul,  
'Mong the hills of ecstasy.

*Salt Lake City*

EZRA J. POULSEN.

## MESSAGES FROM THE MISSIONS

*"Behold, they have been sent to preach my gospel \* \* \* \* ; wherefore, I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known"—Doc. and Cov. 60:13.*

### The Gridley Conference

The ninth semi-annual conference of the Sacramento-Gridley conference was held December 7-9, 1923, the interesting feature being that the meetings were held in the newly erected chapel in Sacramento. Ten meetings were held in all, at which President Jos. W. McMurrin and heads of the various auxiliary organizations of the California mission were present. Besides, there were a number of visiting missionaries attending. Conference opened with two spirited Relief Society and Primary sessions. A report was given that \$750 had been received from parties and bazaars and had been turned over to the building committee for the erection of the branch chapel in which they were able to hold this conference. Five general sessions were held, and at each, vital and interesting subjects were discussed, some of them being: The free agency and fall of man, The divine mission and the God-head, Redemption of man through the atonement of Christ, The restoration of the gospel in the latter days through the prophet Joseph Smith, The principle and power of faith as a gift of God, Divine mission and power of the Holy Ghost, Tithing, Mutual work, Bee-Hive work, and many others, besides, a number of reports of the various branches of the mission. Great hospitality was shown the visiting brethren by the Saints, and the outpouring of the Spirit of the Lord was a most remarkable feature of the entire conference.—Elder Forrest L. Packard, conference clerk.

### Liege, the French Speaking Conference

If for any reason the *Era* does not arrive, there is a vacancy which is immediately noted. We find the *Era* indispensable to the accumulation of new spiritual thoughts, and wish that it were translated into French so that it's upbuilding character and contents might be more forcibly given to the Saints.

During the past year the progress made in the Liege conference has been remarkable. In spite of the fact that the missionary forces have not been as large as one could desire, two new branches have been opened up during the last four months, one in Brussels, Belgium, and the other in Lille, France. With the Seraing branch which has also been reopened this last year, there are now four branches in the conference.

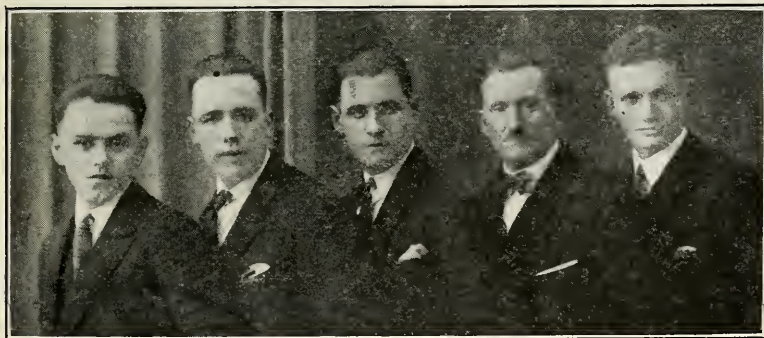
In the two larger branches, Liege and Seraing, thirty persons have been baptized during the past year, and many friends have made a more thorough acquaintance with the true Church of Jesus Christ and its doctrines. It is gratifying to note the increase of attendance at meetings, especially that of strangers. This people's knowledge of the Lord and his gospel is indeed meagre and limited; but a great change is coming about slowly, and one cannot help but notice its effect in that the Gospel is accepted and its requirements satisfied by more people more readily than ever before.

As has been the custom the last three years, a big fete for the two branches, Liege and Seraing, was given in the Liege hall Christmas evening. The hall was well decorated and a large tree lighted with candles added to the Christmas spirit. A well rendered program by saints and friends, finished by an "Imitation Symphony" act given by the elders, and a one

act comedy of the young people, "L'Anglais tel qu'on le parle," well repaid the two hundred and sixty-five people who came out. This attendance is just 100 per cent more than what it was last year on the same occasion; and when it was discovered that so many had already found a seat, no little anxiety was felt by the missionaries that all might not be served. However the night's entertainment proved to be an occasion of advertisement for the cause of truth. And as a conference in the French Mission which we hope will soon be organized, we look forward for another banner year in proclaiming glad tidings of great joy—*Grant J. Wright*, Secretary Liege Conference, Netherlands-Belgian Mission, Jan. 8, 1924.

## Twenty-two Baptisms in Nurnberg

Elder Willis P. White, Stuttgart conference, Germany, writes, under date of January 9, 1924, that the elders are in excellent health and are having good success. In Bavaria the American missionaries are not allowed the same privileges as elsewhere in Germany, and some have been expelled from the state; but notwithstanding this, a wonderful harvest is being reaped. The people are ready for the gospel and the missionaries have so many invitations to visit investigators that it is becoming impossible to accept them all. Meetings are over crowded and many are getting a testimony of the divinity of this work. "On December 23 a conference was held in Nurnberg at which President Fred Tadge attended. The spirit that attended him did much to induce our friends of this branch to join the Church, for twenty-two were baptized a week later. Another baptismal service in this same branch will be held this month and several have already asked for the privilege of baptism. Other branches in the conference are also having wonderful success. We look to the *Era* as a great help for us with its messages of inspiration and cheer and certainly appreciate it.



Missionaries Nurnberg branch, left to right: Carl Nestman, Chemnitz, Germany; Cecil Cunningham, Grace, Idaho; John Schugk, Berlin, Germany; Henry Miller, branch president, Salt Lake City; Willis P. White, conference president, Willard, Utah.

## Semi-Annual Conference, San Diego

On December 22, 1923, the semi-annual conference of the San Diego conference, California mission, commenced with a stirring Priesthood meeting. Following this, a special meeting of the missionaries was held, then a Primary and Relief Society session, at which an excellent paper on, "Why I am a Latter-day Saint" was given by Zella Hatch, and splendid instructions and encouragement by President Joseph W. McMurrin and Sister Charlotte

Stahr. At the close of this meeting a much appreciated banquet was served.

The conference included an M. I. A. session wherein Scouting, the Mutual Slogan, and Value and Scope of M. I. A. Activities, were discussed. Music was furnished by the Boy Scouts and Bee-Hive girls. Three general sessions were held, Sunday, December 23. At each, pertinent discourses were given on vital doctrinal subjects, interspersed with choice musical numbers of soloists and the choir. The Christmas spirit pervaded throughout the conference and the meaning of Christmas, together with the anniversary of the birth of the Prophet Joseph Smith, December 23, were the themes of the sermons given.—*Keith Murdock*, conference president.



Front row: Lydia E. Ekins, president Mission Y. L. M. I. A., Tira Butterfield, Alice Hulbert, Phoebe McConnel, Lucie Gundlack, Leda Peterson, Selma Peterson. Second row: Wm. J. Remington, President Jos. W. McMurrin, Kieth Murdock, A. W. Bowman, Wm. A. Tenney, branch president. Back row: Louis S. Iverson, Ellis M. Orme, Herbert E. Midgley, Authur F. Peterson.

## Wonderful Growth in the California Mission

A tour of the California mission has just been completed by members of the mission office. The party making the Arizona trip, in November, included Pres. Joseph W. McMurrin; J. Dewey Solomon, mission secretary; Charlotte Stahr, Pres. of Relief Societies; Lydia A. Ekins, Pres. Y. L. M. I. A. and Primaries; Grace Cheever, corresponding secretary; Sharp W. Daynes, *Calimis* Editor; Pres. A. F. Schriener, and Supt. Gustive O. Larson of the Sunday Schools and Y. M. M. I. A. Two conferences were held, one at Tucson and one at Douglas, Arizona, and a special program presented in every branch in the state. This included a Relief Society meeting, Sunday School, M. I. A. and Primary officers and teachers meetings, an illustrated lecture on "Ancient American Civilization," presented by Elder



Larson, and a comic playlet given by the missionaries. In addition to visiting the mission branches the party responded to an invitation to give the lecture and playlet in the Maricopa stake auditorium, and in the new Phoenix ward amusement hall. Here audiences of two thousand and five hundred, respectively, were entertained. After completing the tour at Jerome the party took advantage of their opportunity to make a brief visit to the Grand Canyon. In two weeks over 2,400 miles were covered, fifty meetings were held, and over 6,800 people heard the message of the missionaries.

On November 22, after the San Bernardino conference had been held, the presidents of the auxiliary organizations in the mission began a five weeks northern trip. In addition to Sisters Stahr, Ekins, Cheever, Elder Cleon L. Memmott, and Supt. Larson, who made the trip, President McMurrin spent the week ends in attendance at the conferences. Conferences were held in Fresno, San Francisco, Sacramento, and Sparks, Nevada, followed by one at San Diego in the southern part of the state. The



Members and Missionaries, Winterton, Nevada.

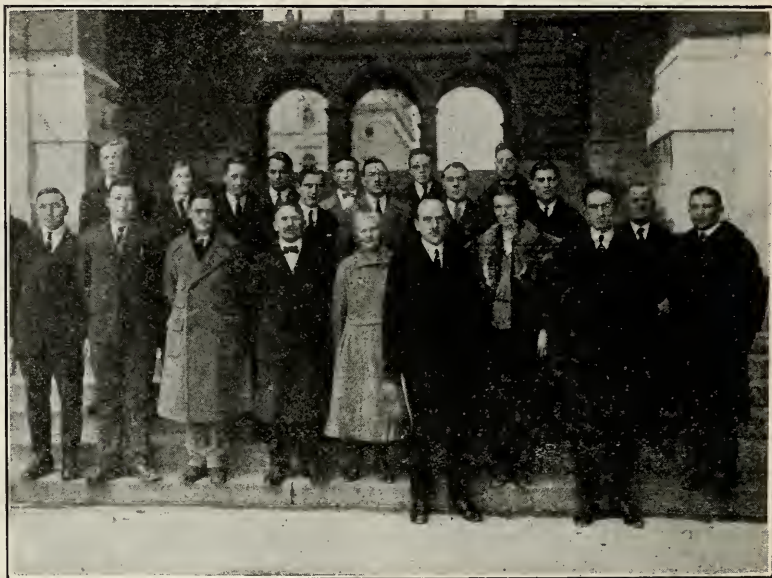
party traveled over 2,800 miles holding fifty-two meetings and presenting the illustrated lecture in several of the cities.

At all the conferences each auxiliary organization held at least one session devoted to its particular work under the direction of the president of that auxiliary, in addition to special officers and teachers' meetings. There are at present in the California mission fifty-four Sunday schools, twenty-one Primaries, twenty-nine Mutual Improvement organizations, and thirty-five Relief Societies. Of these, twelve Sunday schools, seven Relief Societies, eight Primaries, and seven Mutuals have been organized in 1923. This shows a remarkable growth when it is remembered that a new stake of Zion has been taken out of the mission with 13 wards and several additional Sunday schools. The mission organizations are doing well and every effort is being made to keep them up to the standards maintained in the stakes.—*Gustave O. Larson*, Supt. Calif. Mission S.S. and M. I. A.

## Nineteen Baptisms in Berne, Switzerland

L. A. Ripplinger, conference president, Berne conference, Switzerland, January 10, 1924, writes: "The work of the Lord has been rapidly progressing in the Berne conference. President Charles W. Nibley III reports the number of baptisms for the six branches at fifty. As an example of the splendid success we have had, there were nineteen baptisms in the

city of Berne for the year. Heretofore, in the last twenty years, the greatest number who have been baptized in any of the previous years was twelve. Other branches report equal success. The tithing for the past year exceeds former years by over 3,000 francs. As a special offering to the poor and suffering in Germany, on December 2, 1923, 369.65 francs were freely given, which means a great deal for the Saints in this country. The Lord is accepting the offering and rewarding the faithful for their efforts in this respect. In general, the spirit of work, interest and cooperation, is manifested between the elders and Saints, and with the cooperation of President Tadjé, we hope to make the year 1924 a banner year in every way."



Missionaries laboring in the Bern conference and the French part of Switzerland, upper row, left to right: Wallace Trowbridge, Salt Lake City; L. Ballif, Ogden; C. Elmer Forsberg, Salt Lake City; Curtis J. Bushman, Snowflake, Arizona; Clyde A. Davies, Salt Lake City; Walter Bentler, Logan; Roland B. Smith, Clearfield; Harvey Woodbury, Salt Lake City; John L. Anderegg, Rexburg, Idaho; Steven Durrant, Salt Lake City; Hugh J. Ford, Farmington. Lower row: Walter H. Butikofer, Idaho Falls, Idaho; Reed D. Shupe, Phoenix, Arizona; W. Roscoe Hess, Logan; Albert Frederick, Providence; Mary Frederick, Providence; Fred Tadjé, president of the Swiss-German mission, Salt Lake City; Lorraine H. Ripplinger, Burley, Idaho; Lawrence A. Ripplinger, president of Berne conference, Driggs, Idaho; Ernest Blasser, Montpelier, Idaho; Bertie W. Winward, Jr., Whitney, Idaho.

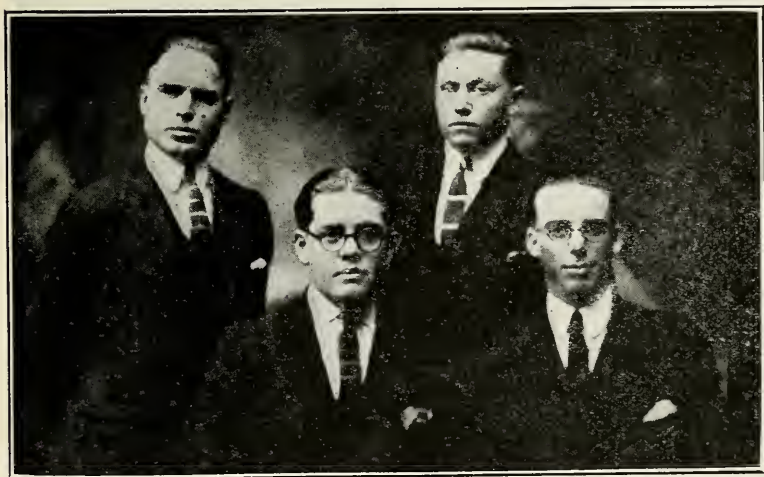
## Playing Ball

Melvin G. Wagstaff, secretary of the Samoan mission, reports under date of January 4 from Apia, that during the latter part of the month of December all the elders laboring in the Savaii and Upolu conferences met in Pesega, mission headquarters, for an elders' "get-together" to enjoy the spirit of Christmas. "Our elders' meeting December 21 was a spiritual feast. Every elder departed from the meeting inspired by the discussion, and with a new resolution to increase his efforts in behalf of the gospel message during

the coming year. We are handicapped at present by a shortage of missionaries, but the work is progressing rapidly and every day finds the true light of salvation just a little firmer ensconced in the hearts of our brothers. We missionaries demonstrate our ability to play as well as to work. We met a mixed team of experienced baseball players from American and British Samoa in the grand old game. New Year's day found us playing against this picked team which, a few days before, had taken advantage of our lack of practice and experience and 'trimmed' us to the tune of ten to one. But we beat them on New Year's day. Our games were marked by good sportsmanship and clean playing, and they have been the means of disposing of much of that lack of understanding which formerly existed between us and our good neighbors. We hope that this play may be the means of more friendly relations and better understanding between us 'Mormon' missionaries and the local people in charge here. A large and curious audience witnessed our performances, and were pleased and interested with the novelty and newness of our American pastime over the usual English cricket matches."

### Doing Well in Tracting

Elder Donald T. Berrett, New Orleans, Louisiana, reports that the elders are enjoying their missionary work very much in New Orleans. However, "We meet many people who want little to do with us, but we are doing fairly well in our tracting and street meetings. We have a large field to labor in as the population here is 400,000. We hold street meetings most every night, besides cottage meetings. We enjoy the blessings of the Lord and anticipate some results from our labors. We appreciate the *Era* and find it a great help in our work."



Elders left to right standing, Rulon J. Carroll, conference president, Orderville; Leo J. Hanson, Roosevelt; sitting, Donald T. Berrett, North Ogden; and Kenneth N. Durrant, Morgan, Utah.

### The Arizona Conference

At the semi-annual conference of the Arizona conference October 26, 27 and 28, President Joseph W. McMurrin attended, and President R.



Clarence White conducted the meetings. Present also were Gustive O. Larson, superintendent of the mission Sunday schools and Y. M. M. I. A.; Charlotte Stahr, acting president of the mission Relief Societies; Lydia A. Ekins of the Y. L. M. I. A. and Primaries; and Grace Cheever, corresponding secretary; J. Dewey Solomon, mission secretary; Sharp W. Daynes, editor of the *Mission Bulletin*; Alex F. Schreiner, president of the Los Angeles conference; also the missionaries of the Arizona conference.

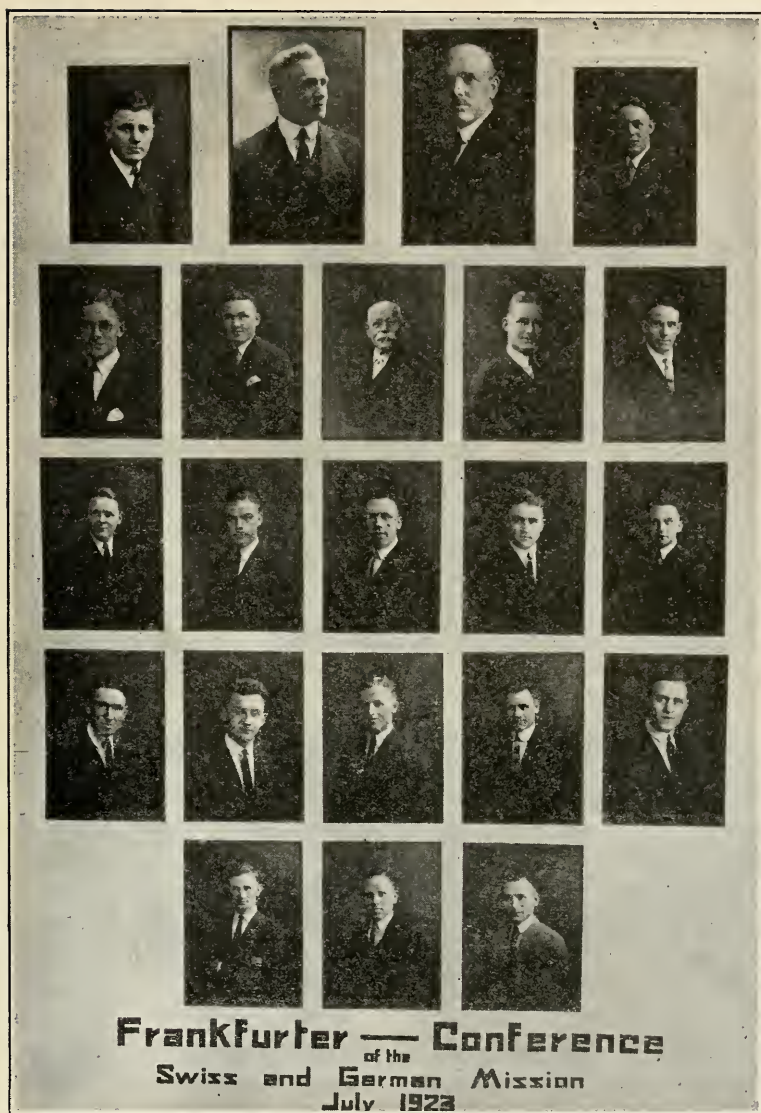
A Priesthood meeting was held on Friday afternoon at which President McMurrin commended the elders on their splendid record in disposing of books. The Relief Society of the Douglas branch tendered a banquet at which Heber J. Webb acted as toastmaster. Elder Larson presented the illustrative lecture, "Ancient American Civilization," after the banquet. Immediately after the lecture, a playlet in two acts entitled, "Blundering Bill" was presented by a number of the visitors. Also a number of musical selections were given during the lecture and playlet by President Alex. F. Schreiner.

On Saturday morning the first session of the general conference began, and at 2 p. m. continued with valuable instructions in behalf of the Relief Society, and Young Men's and Young Women's organizations. At 10 and 2 o'clock Sunday conference was continued. At 6 in the evening the final session was held, President Joseph W. McMurrin being the principal speaker. Several musical numbers were rendered during the conference by members residing in the Arizona conference, also by the visitors present, all of which were very much appreciated. The average attendance was about 150. The work of the Lord is growing in Arizona and the missionaries and Saints feel greatly encouraged.



Missionaries of the Douglas, Arizona, Conference, front row, left to right: Joseph L. Stewart, of the Mexican mission; Grace Cheever, Charlotte Stahr, Lydia A. Ekins, Myron B. Child. Second row: Gustive O. Larson, R. Clarence White, President Joseph W. McMurrin, J. Frank Robinson, Alex. F. Schreiner. Third row: Heber J. Webb, James M. Harvey, Roy Saline, Royal Spratting of the Mexican mission. Roy Blackburn, Joseph P. Lewis, president of the Douglas branch.





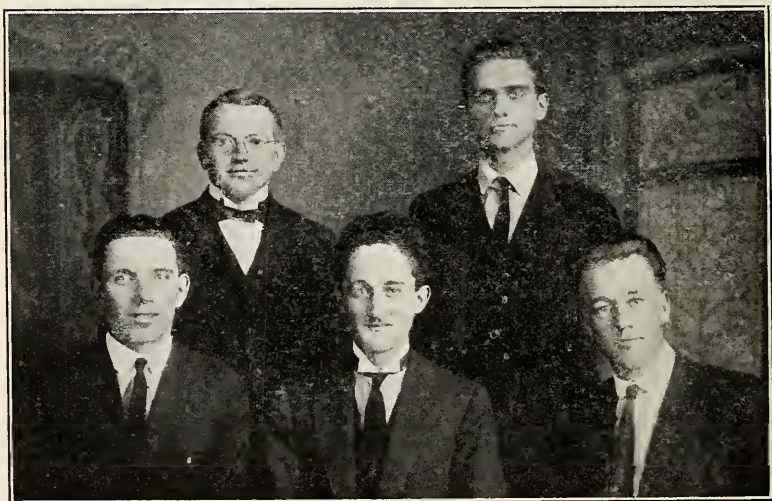
Missionaries top row, left to right: LeRoi B. Gardner, president Frankfurter conference, Lehi; David O. McKay, president European mission; Fred Tadge, president Swiss-German mission; Raymond L. Margetts, Salt Lake City. Second row: Eugen Maier, conference secretary, Mannheim, Germany; Arthur A. Felsted, Garland; Thomas Biesinger, Salt Lake City; James C. Sharp, St. Anthony, Idaho; Welby W. Bigelow, Panguitch, Utah. Third row: Wallace E. Broberg, Harold L. Snow, Salt Lake City; Cecil A. Cunningham, Grace, Idaho; Warren Averill Larsen, Ephraim, Utah; Grant V. Pugmire, Idaho Falls, Idaho. Fourth row: George Hammond

Hansen, Providence; Llewelyn R. McKay, Ogden; Scott B. Hillam, Brigham City; Carl Trost, Arthur Bohn, Salt Lake City. Bottom row: E. DeMar Anderson, Fairview; Rowland H. Merrill, Salt Lake City; Richard E. Mollinet, Montpelier, Idaho.

## Building Fund for a Church in Africa

Elder Horace J. Nelson, conference president, Johannesburg, South Africa, writes: "Messages from the Missions are always eagerly read by the elders in this far-off land, 13,000 miles from headquarters. It is really news. The elders here are meeting with success and enjoying the blessings of service for the Master. Twenty-four converts have been baptized, and fourteen children blessed during the past nine months. The Transvaal inhabitants are largely made up of seekers after fortune. The gold mines of the Rand are justly famous. Over half the world's gold production is mined around Johannesburg. Over one-third of the white population are Jews. The Dutch and English are the legal languages and these nationalities predominate. While many are indifferent to our message, the hospitality and entertainment extended to the elders is simply wonderful. We are almost daily receiving invitations to dine with our friends and the Saints.

"This branch is fully organized with local brethren in charge. Two Sunday Schools, Dutch and English; a live Mutual Improvement Association and a Relief Society all being organized during the past year. We are handicapped in not owning our own hall, and have been forced to move our meetings from place to place several times during the past eighteen months. We are meeting the problem by the inauguration of a building fund which is being generously subscribed to by Saints and friends, and it is hoped that soon the Church of Jesus Christ of Latter-day Saints will have a chapel of its own in the largest city of Africa. We plan on opening the Pretoria branch of this conference soon. Love and prayers from all in sunny South Africa, for all who are making the *Era* such a valuable Church publication."



Elders laboring in Transvaal Conference, Johannesburg, left to right, front row: Kenneth C. Bailey, Draper; Wendell C. Sevy, Panguitch; L. Clare Okerlund, Loa, Utah. Back row: Conference President Horace J. Nelson, LaGrande, Oregon; Gordon H. Sears, Salt Lake City.

## LOVE-MAKING FOR BILLY

BY IDA STEWART PEAY

Dill Parkman and Harvey Hunter were sauntering home-ward through the college grounds when they spied Billy, their mutual friend, deeply absorbed in conversation with a young lady.

"There's poor old Bill trailing in the wake of that girl again," grumbled Harvey.

"Lovely Dora Bliss!" murmured Parkman musingly, his gaze following the girl with Billy.

"Past-mistress of coquetry!" pronounced Harvey disdainfully. "It's a shame—"

"For fools to rush in—" put in Parkman in his soft drawl, a mischievous twinkle in his eyes.

"It's a shame!" ranted Harvey ignoring the interruption. "Billy's too darn good for her. It would break him all up to get jilted; and any one can see with both eyes shut that Dora doesn't know her own mind from noon till breakfast. If a greater than Billy should offer he'd be thrown down, pronto. I don't know what he sees in such a light minded creature as she!"

"Beauty! I vote Billy a man of taste," offered Dill Parkman languidly.

"Physical beauty, yes," conceded the other righteously scornful. "To the 'eye of man she's a dream' I admit; but it's the beauty of the soul that counts. Dora has no soul—"

"She's as well provided in that regard as the rest of the fair sex, any way—according to our ambassador to England," drawled Parkman breaking into his humorous chuckle which brought innumerable smile wrinkles at the corners of his small, brown eyes.

"Oh, that!—pshaw! Well, that old skate must be married to another Dora, so thinks all females soulless. But there are women who are the very essence of intelligence, goodness and constancy," emphasized Harvey, mentally glimpsing his sweetheart back home. "It's constancy that counts. A man might as well be married to a jelly-fish as to a fickle woman."

"If Dora's as worthless as you say, she's not good enough for our President, of course; and the sooner he finds it out the better," dragged out Parkman. "Suppose you take her out a bit, show Billy how boneless she is before it is too late. You have the big car, the duckets, and the good looks—and you're class president. If any body would make a worthy rival to friend Bill you're the chap. And you have no girl."

"Hum!" Harvey gave a significant shrug as he thought of his



fiancee in River-Rambles of whom he had never spoken. He could talk of constancy with a deep inner pride. Had he not been tested these two long years? Now he shrugged again as his mind came back to Dill's proposal. "I don't want to take Bill's girls away from him," he said.

"Don't you see the plot?" Parkman nudged him confidentially. "See! you get the girl—trot out all the lures, car, plenty of dough, etc., and go in to win. When she has thrown down Billy just slide gracefully out of the affair. I mean, leave her to the old boy, if, after realizing her fickleness he will continue to want her; it's all as simple as coasting and, perhaps, Bill will be your everlasting debtor. Of course, if he still desires her he'll be plain glad of your exit. If he doesn't—there's no harm done, is there?"

Harvey thought a moment. Not of Dora, but of himself, his sweetheart—she must never know—and of Billy who needed saving. "No," he said.

"Of course not," intoned Parkman as he turned away to let the fan-like wrinkles spread out around the corners of his eyes and a scornful twinkle develop.

So, it all being duly agreed upon, Harvey, after making an appointment, called the following evening upon Dora Bliss. The young lady was pleasantly cordial. She took him into a pretty receiving room and seated him comfortably in a big chair before the open fire. Then she placed her own exquisitely dainty person opposite to him and proceeded to be as interesting as only Dora could. It was as natural for Dora to entertain as it is for a canary to sing. There was a questioning look in her eyes at times, but she blinked it away as inhospitable and chatted freely upon all the usual subjects. That is, she seemed to be doing a good deal of talking. But it was only seeming. Harvey, without realizing it was unfolding like a flower under a summer sun. A few questions from Dora, a laugh now and then, a deeply interested look, a lifting, occasionally, of the straight black brows in mild amazement, and Harvey had told everything about himself. All save the sweetheart in the background and his and Parkman's dark plot. He revealed his ambitions, and hopes, and view of life, while Dora sweetly appreciated and commended. Naturally one of her caliber would admire a deep, solid character like Harvey.

After a little time the ceremony of toasting marshmallows was suggested, and, as the young lady moved about making preparations, Harvey experienced pleasure in watching her. He noticed that she was trim and graceful; that her hair looked like threads of gold in the fire light; and that her skin was as fair and delicately tinted as apple blossoms.

At length when he glanced at his watch he was surprised to find that the hour was ten thirty. Still he was in no hurry to go. It



was so easy to talk to Dora. She made a fellow think of light, witty things to say. Nothing could be jollier than to tell her a joke. She caught every point so quickly and her laugh was like a gurgling brooklet.

"Dora, I've had a pleasant evening," he admitted with his hand on the door to go.

"The pleasure has been all mine," she quoted with playfully elaborate politeness. Her brooklet laugh rang out. There was a look in her dark blue eyes that puzzled him. He searched their depths wonderingly and found pleasure as well as baffle, in them. The stories tell a mocking light in the eye, was that—? but pshaw! What foolish things a fellow will think of sometimes.

"Dora, will you go to the party with me Friday night?" he burst out boldly.

"Sorry, Harvey, but I already have an engagement," she mourned sweetly.

Harvey could see how she disliked to refuse him. "Well, I might have known that," he owned lightly. "'It doesn't matter, anyway; how about a car ride Saturday afternoon about three?'"

"Busy as a bee all day Saturday," she seemed truly regretful.

"Sunday afternoon?" urged Harvey.

"A previous engagement," she pleaded.

"Sunday morning? Come, now, don't say no. We'll spin over to the Rue Bridge and have lunch at Comnot's."

Nothing could be prettier than her pouting lips as she declared that, too, would be impossible. Harvey was obliged to give up at last and say good night without any promise from Dora. But he was far from down hearted. He was not too blind to see that Dora wished to accept, if only other duties and engagements had not prevented.

During the next two days his interest in saving Billy increased every time he thought of Dora Bliss. It caused him to discover at what hour Dora left school in the afternoon. He meant to intercept her with the big car.

"I'll park the old boat in her path and give her a lift home; and I'll have to ask her a week in advance for the next dance to get ahead of that silly Billy," he was musing to himself as seated at the wheel of his shining roadster he waited for her to put in an appearance.

The sound of a light foot fall caught his ear in a few minutes and his gaze flew with excited swiftness to the path leading through the gate of the school. His first glimpse caught sight of a pair of moderately sized, beautifully shod feet. Girls of Dora's type always affected attractive foot wear. There was no harm in it, to be sure. She did have a foot and ankle worth the trouble of a stare, no fooling. These thoughts flashed through his mind before his eyes got as high as the approaching lady's face. Then, a swift smile from rosy lips, a flash of white teeth, a straight look from a pair of unusually dark blue

eyes, and Harvey's mental processes stopped as dead as Grandfather's clock. Fortunately his muscles took him in hand and instantly set him on his feet in the girl's path.

"Like to—to take you home in the old boat, Dora," he jerked out. It's funny how a man gets out of breath sometimes over a short sentence. If the mind could entertain two ideas at once Harvey would have marveled at this, now; because he could hold his breath two minutes under water in swimming and not gasp like he was doing over this invitation. But the mind cannot, so the young man was only aware of a mental picture of himself flying down the street with a lovely vision at his side. All the boys would turn and stare and sigh—yes, sigh, for all boys are naturally envious, "There goes Harvey Hunter sporting out with Dora Bliss! Wonder what's the matter with Billy?"

"Poor, good, old Bill!" Harvey pitied his friend to himself, but he knew he was acting for the lad's best good. It was fully an hour before Harvey would take Dora home although she delicately hinted she was pressed for time. Harvey did not wish Dora to think he was ashamed to be seen with her—by any means! He drove all over town, up one street and down another, and back and forth on the one leading to the school innumerable times. He stopped reluctantly about dusk before Dora's home. In helping the girl from the car he made a discovery. Dora's hand had the same effect upon him that a magnet has upon a pin. He did not seem to be able to let loose of it. Miss Bliss relieved him of making the effort by taking her hand swiftly unto herself.

Then with a breezy, "Thanks, Harvey, that was a delightful ride," coupled with a flash of the white teeth and the quick, straight look that seemed to turn on the power somewhere inside of the boy, she waved her hand and vanished into the house.

The following day when Student-Body-President met Senior-Class President there seemed to be a cool breeze from the North.

"'Low, Harvey," Billy murmured, too busy with his books to look up gratefully at his friend-in-need.

"'Low, Billy," Harvey, also, was too intent upon something going on outside of the window to look at his class-mate, but finally the excitement without must have subdued for he slowly faced his chum. "Had Dora out for a little spin last night," he said easily, or, at least, as easily as a man can talk through a dry throat.

"Good enough," Billy spoke back unconcernedly as he could.

"Dora's pretty keen about motoring," Harvey offered. He remembered distinctly that the girl had said "delightful" about the trip so he felt virtuously truthful.

"Wouldn't wonder if she is," mumbled Billy.

"Yes, thought I could spin her home now and then, save her walking." Harvey was achieving a moist larynx now, so he added

volubly, "Think she'll be mighty glad of the lift," he cast a meaning glance at Parkman who was hovering near.

There was a dangerous flare of fire in Billy's eyes, but only a keen observer would have noticed. Harvey could not pass that test so he took Billy's muttered—"Sure!"—for what it seemed and would have prolonged the agony had not Parkman "who had eyes for to see with," changed the subject.

The Friday evening hop found Billy, Harvey and Parkman haunting the corner occupied by their feminine favorites. Harvey gave Parkman a wink as he sat himself down beside Dora Bliss. He was so reckless in his devotion through the entire evening it became a matter of remark and light jest in their set. Billy was chaffed about it several times. Dora gave Harvey only a few dances but he found her the moment a partner brought her off the floor and he managed to hold her in conversation until she was claimed again. During the evening he contrived to get her into the room where refreshments were being served; then, instead of bringing the water he had promised he brought ice cream and cakes and pushed her ever so gently and laughingly into one of the chairs at a table.

That was more than Billy could stand without protest; when he and Dora were on their way home he told her a few things.

"Of course, Harvey's got the dough, a peachy car and good looks to spare," he said icily. "So if the spirit of a man doesn't count for anything I'm out of the race." He paused to give the girl a turn for speech, but she passed up the privilege. A small fury seized Billy. "He made a fool of himself and one of me, and—"

"Billy!" the girl's tone was a command; she was about to say more but Billy's stream of wrath raced on.

"I didn't think cars and money and Valentino faces was all a girl cared for; but I'm glad I've found out."

Dora was silent with a great silence. Her small red mouth was drawn together with severe firmness. Only two words escaped her when they reached her door. "Good night," she said.

"Good night," echoed the young man. Then he spent an hour trying to figure out whether she had said those words coldly, kindly, sorrowfully, lingeringly or with finality. He gave it up.

The next day it was the talk of certain groups that Dora and Billy had fallen out. A week passed with no change in the history of the case. Harvey spent every evening with Dora; but she did not make any public appearance with him. Sunday afternoon Parkman overtook Harvey on his way to the Bliss domicile.

"Whither hastening?" Parkman queried carelessly.

"Er—just thought I'd call round and see Dora—pass and hour or so—hear a little music," Harvey replied attempting a light easy manner.

"Well, our scheme worked, it seems, with Dora and Bill,"

drawled Parkman twinkling into a smile with the help of the fan-like wrinkles.

"Yep, cut Bill out slick enough," Harvey laughed or tried to do so.

It was Parkman who laughed. But he had all the fun to himself so he pulled his twitching lips together soberly. "Tell you what we must do now," he said in his thoughtful plot-building tone, "If we are true friends to Bill as we pretend, you must slide out of the affair, as we planned, you know, so Billy can get her back—if he wants her now that he has found out her shallowness." Harvey straightened his shoulders belligerently and flung up his head; something boiling up in him was visible in his face but he kept his lips closed resolutely. Parkman perceived and accurately read the movements—for he could see more with his eyes shut than Harvey could see with a magnifying glass—but he went on blandly, "Now you slide out and I'll go to Dora and take up a labor of love for Billy. I'll try to win her back to him. Bill says she's thrown him down hard. He can't get to see her. Dora and I are old friends, so I'll step in now to relieve you, and we'll patch it up between them. It's the only way we can make amends for our mean little trick."

"Don't know that Bill has any more right to her than any other fellow," Harvey resisted grumbling.

"Didn't you do what you did just to show Billy Dora's inconstant character?"

Harvey's face grew dark, he shook his shoulders and growled something under his breath.

"Then you were to slide out and give him a chance to take her back if he still wanted her? That was the plan, wasn't it?" quizzed Parkman.

"You said yourself she won't see him," temporized Harvey.

"Have you just happened to notice that Dora hasn't been accepting any of your invitations?" The Parkman smile was about to develop into the Parkman laugh but desisted, because of Harvey's black look.

"I've been calling there every night," began the constant man.

"To be sure, the queen couldn't very well deny an audience to her subjects, could she?" And this time, the Parkman infectious laugh burst all bounds. When his mirth was satisfied he suddenly became earnest and confidential, "See, the fact that she does not go out with any one makes me suspect she still harbors some feeling for Billy. So it's my duty, as instigator of the plot, to try to set things straight. Now, you slide out of the affair," again quoted Parkman mischievously, "and I'll put in an hour for friend Bill."

"You can do as you ——— please," growled the devoted lover from River Rambles, "and I'll do the same."

"All right," agreed Parkman, but there was a threat in the languid drawl that even Harvey understood.



Harvey passed on and was admitted a few minutes later to the Bliss home by Dora, herself—spotless, alluring, smiling. The young man rushed into business without preamble. Parkman had aroused his anger and his fears. As soon as he found himself in the little receiving room, the door safely shut, and no one in there but himself and the girl, he seized her hands impetuously.

"Dora, I like you," he confided and conceded hastily. "Can't you see I've been—been—getting fond of you? I didn't dream of such a thing at first. But—but you're the only girl! I'm sure head over heels—I want you to be my—Dora, Dora, let me—" Although the young lady had been endeavoring vainly, during this speech, to withdraw her hands he now tried to kiss her.

"Stop, Harvey!" Her voice was quiet, but there was something in it which arrested the man, his grasp slightly relaxed. She got her hands free at once and backed away from him.

"Haven't you realized my regard for you has been growing?" Harvey asked astonished and hurt.

"I didn't think you'd try to kiss me by force," pouted Dora, but her eyes were full of amusement.

"Dora, can't you see what I want? I want—"

"Harvey!" Dora's tone stopped him positively. "Go away, please. I'm afraid I can't let you come here any more."

"But, Dora can't you see I've grown fond—"

"But, Harvey, can't you see that I do not care to hear any more," laughed Dora.

Even a person of Harvey's dull vision could not help but get the girl's meaning. After a while he left. He congratulated himself, when safely at his rooms that he did not really propose. He was true to the girl in River-Rambles. Yes, Harvey was the soul of constancy.

Dora was as daintily fresh as ever when she opened the door at seven-thirty to Dill Parkman. Parkman was no whit better than Harvey had been as far as his eyes were concerned; for he took in with avidity all the little charms of Miss Bliss. But he thrust the thought of them aside as the money-maker does his conscience.

"Dora, Harvey and I hatched that miserable plot to make trouble between you and Billy, and I'm deeply sorry for my part," he said as soon as they were both seated. Then he made a full confession as swiftly as he could with his drawling speech; and quite soberly, too, for him, though the humorous wrinkles about his brown eyes threatened to put in an appearance now and then as his incurable tendency to see the funny side occasionally asserted itself. "It was a low down scheme, and I have been repenting with a sick heart ever since. You see, I knew that big monkey of a Harvey had misjudged you, and I was just going to let him find out for himself by getting a little punishment. Besides I wanted to take some of the wind out of his

sails. I'd guessed he had a girl back in his home town and was forever patting himself on the back for being true to her. Harvey's a good old scout but inexperienced. He needed a taste of real life. I considered it would do him good to find out that a girl can be a 'dream' in looks and a real heavyweight in character, besides. I never would have believed his meddling could make trouble between you and Billy. I don't suppose you can ever forgive me," he finished dolefully.

"You are forgiven most freely," laughed Dora, surprised and amused at this self-debasing attitude in the gay, care-free Parkman.

"What, you forgive me?" the young man raised his head and shoulders hopefully. "Dora, how good you are; and you'll forgive Billy, too?"

"Billy is absolved." Dora proclaimed with mock magnanimity while her rippling laugh filled the room with music. She realized a sweet harmony pervaded her and she well knew the cause of it, also.

"And you'll see him again?" pressed the boy eagerly.

"Oh, certainly, any time," Dora assured him. There was such a smiling happiness in her face that Parkman, with the seeing eyes, felt suddenly low spirited.

"The saints be praised!" he cried exultantly. But there was no sign of the fan-like wrinkles around the usually merry eyes. The twitching mouth which was forever breaking into smiles was wholly sober. "I suppose I can go to sleep tonight, now that I know you and Billy will make up and be—lovers again."

Dora laughed easily. "Oh, dear, if your sleep depends upon that condition I'm afraid you're doomed to insomnia. Billy and I never were lovers and never will be; we—" Whatever she was going to say was forgotten because the young man startled her by leaping wildly to his feet as if some amazing thing had suddenly happened. She stood up, also, gazing at him wonderingly. Now, Parkman, too, could hold his breath two minutes under water in a plunging race, but now, for no apparent cause it seemed to be slipping away from him entirely.

"Weren't you and Bill engaged?" he gasped out at last.

"Billy and I!" Dora laughed a stout denial. How mirthful she was this evening! In fact her lips constantly smiled to match, no doubt, her shining eyes. After a moments hesitation during which her eyes shyly sought Parkman's she brought herself to explain in a soft, uncertain voice, "Billy never cared seriously for me; and I could not get along with a hot-headed blusterer like Billy."

Parkman's breathing was still far from normal but he managed to get out a few words in a shaky way. "I suppose Bill is mighty fond of you, so is every one who knows you. No man of ordinary clay ever looked into your lovely eyes without loving you, I'm sure.

But whether he loves you or not does not concern me. The fear that has tied me was that you might care for him."

He gazed into her blue eyes questioningly. She met his look bravely, slowly shaking her head. Then the Parkman smile materialized. "Dora!" he whispered hardly able to believe his good fortune. He gazed adoringly into the eyes he loved until the response in them was hidden by their fair lids and alluring lashes. "I've loved you two years!" he confessed as he folded her unresisting form in his arms. When he had kissed her on her rosy mouth two, three, or more times, he felt like he had plunged through the water a hundred feet and never would get his breath again, and he did not seem to care to do so. *Provo, Utah.*

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## Cottonwood to the Front in Recreation

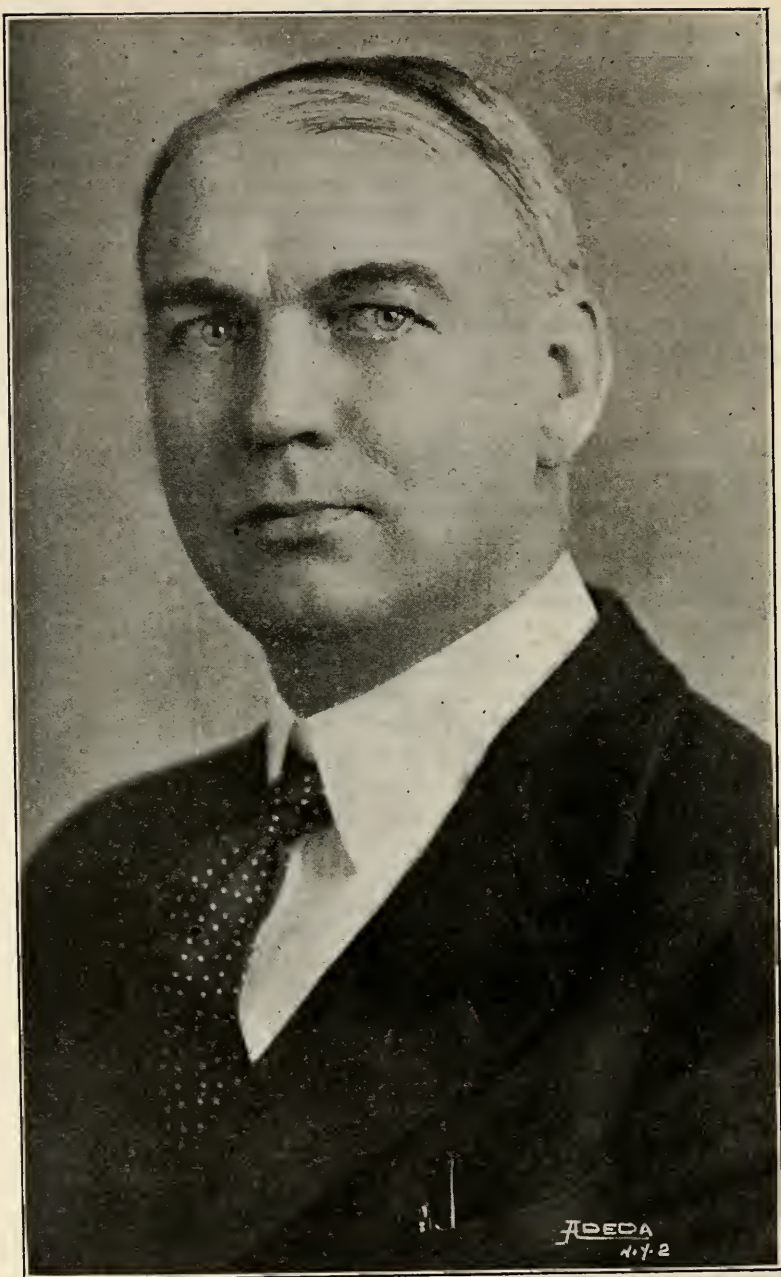
At the Granite stake tabernacle, on January 11, 1924, the Cottonwood stake held a social under direction of the stake M. I. A. committee on recreation, which, in many respects, was a model of its kind. From 8 to 9 p. m. a concert was given in the main auditorium of the tabernacle; from 9 to 9:30, a reception was held in the recreational hall by the stake presidency and members of the high council and heads of all organizations; from 9:30 to 11:00 p. m., a dancing party with original demonstrations, during intermissions, by each of the organizations of the stake. All of the dance supervisors of the various wards formed a group with a supervisor at the head. Ice cream and cake were served in the surrounding dining rooms.

Cards for seating the guests, by organization, were placed in the body of the hall. Each auxiliary organization was invited to prepare and wear a hat, pin, or a badge, designating their group and symbolizing their work. A cash prize of 10% of the gross income of the party was offered to the group who made the best showing according to the following points: 20%, originality; 20%, previous activity; 20%, beauty; 40%, significance. A card for name and ward, and a pin, were given to each guest as he entered.

After the concert the head of each organization led his group from the concert hall to the recreational hall and joined the reception line composed of the stake presidency, members of the high council, and heads of organizations.

The decorations in the concert hall were very simple, palms and ferns being used to outline the platform and adorn the stand. Peach blossoms covered the walls and circled the doorways; while wind charms, incense burners, and Japanese maids carried out the effect in the dining rooms. To accomplish this, each ward sent representatives for two evenings preceding the party to arrange the decorations.

A charge of 25c was made for admission, 7½c were returned in prizes, and 17½c was the actual cost per person. The committee a little better than cleared expenses. Over 1600 people attended the party and its success was largely due to the publicity that had been given to it in meetings and through the press. The entire affair was a remarkable demonstration of what can be accomplished under organized supervision. From their experience the committee learned among other items, that if the subjects of each organization are of a serious or religious nature, they should be presented along with the serious part of the program; and if of a light or humorous character, they should be presented along with the dance.



Dr. George J. Fisher, Deputy Chief Scout Executive, Boy Scouts of America



## SCOUTING IN UTAH

BY GEORGE J. FISHER, M. D., NEW YORK CITY, DEPUTY CHIEF  
SCOUT EXECUTIVE, AND DIRECTOR OF FIELD WORK,  
OF THE BOY SCOUTS OF AMERICA

[Oscar A. Kirkham, Executive Director of the Y. M. M. I. A., and Scout Executive of the Salt Lake Council, received the following communication, under date of February 2, complimentary to the scout movement in Utah. The author says the letter is "developed out of a warm heart," and we think it is well deserved, and are sure will be heartily appreciated by the people of Utah, and the scouts and their leaders, coming as it does from a man who is continually in the field throughout the United States, and who is, therefore, most competent to judge the situation. He attended the annual session of the Twelfth Regional Executive Committee in Salt Lake City, noticed elsewhere in this issue of the *Era*.—*Editors*.]

It was my pleasure recently to meet the representatives of the Boy Scout movement in Utah and to observe Scouting in action.

I was deeply impressed not only with the extent to which the boys of Utah had been reached, but with the quality of the program of Scouting which was being conducted.

Utah excels in Scouting. In Salt Lake City and in Logan the headquarters of two Councils of the State, I witnessed actual demonstrations by the boys themselves.

I was profoundly moved and greatly inspired by what I saw. Utah excels in the number of boys reached in proportion to the population. In many communities practically all of the boys available are scouts. There are more boys of advanced rank and a greater percentage of Eagle scouts than in any other section of America.

Scouting reaches the boys not only in the large centers of the state, but in the remotest villages.

So well is scouting administered that the boys themselves manage much of their activities under wise adult guidance.

I saw a great rally directed entirely by scouts in Salt Lake City. The dispatch, precision, efficiency and spirit with which they conducted the affair was worthy of high praise. I have never seen it excelled.

Scouting is raising up a fine breed of boys in Utah. It is giving them splendid executive training that will fit them for effective leadership in the affairs of state in the years immediately ahead.

Scouting is a course in the practice of patriotism. It is developing patriots in Utah, yes, boys who will be felt in the public and private life of the nation.

That state is a great state which gives to its youth its first attention. Utah excels in that regard.

The secret of it all is that splendid, high motivated men are giving

themselves unselfishly to the boys of the state. This is the way to success and real achievement.

These men are taking serious training for their tasks. I associated for part of two days with almost a hundred of them in training at the State Agricultural College at Logan. They came from the remotest parts of the state and of nearby states. It was an inspiration.

These men will determine the standards of boy life in the state. It is a noble enterprise, a worthy and commendable service. All praise to them.

These scouts in the state are catching and demonstrating the spirit of Scouting. It is a great spiritual crusade. They are living the Scout Oath and Laws. They are practicing the "daily good turn."

Scouting is reaching all boys; poor boys as well as those who are more favored. Utah is setting standards for the whole country. Utah is repeating history. Just as she developed the early scouts, the great heroes of pioneer days, so now she is raising up boy scouts, caught by the same spirit of enterprise, by the same spirit of adventure. It is the pioneer spirit, the holy crusade of olden days applied in practical, yet romantic fashion to the youth of this later age.

The "Mormon" Church is the largest factor in this splendid achievement. She it is that is furnishing men and vision and ideals to the young men throughout the state and they as scoutmasters in the great majority are inspiring the youth of the state to become good scouts. Splendid co-operation is given other religious agencies in this work.

And for this good service we are deeply grateful. Scouting is marching on in Utah, an excellent example to all the nation.

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## Salt Lake Council Boy Scouts

The report of Wesley E. King, president of the Salt Lake Council, Boy Scouts of America, for the year, 1923, shows an expenditure of \$8,049.60 of council funds for which public subscriptions have been taken. The expenditures were for national, regional and Salt Lake Council expenses only. All scout troops provide their own funds for their activities as troops, including their camping trips, etc. The budget for 1924 covers practically the same items as in the accounts for 1923 with an item of \$700 added for upkeep and care of the "Tracy Wigwam" in Mill Creek Canyon, and for educational program, and \$500 for National Headquarters, making a total for the 1924 budget of \$10,000, or \$4 per capita for the 2500 boy scouts under the jurisdiction of the council. In some councils a published record shows an expenditure of as high as \$56 per capita. For the year 1924, cash on hand and unpaid subscriptions total \$10,324.23 which reflects a very healthy condition and gives the Salt Lake Council sufficient funds to carry it during 1924.

# LIFE'S VISIONS AND PURPOSES

A Study for the Advanced Senior Class, M. I. A., 1923-24

By PRESIDENT EMERITUS GEORGE H. BRIMHALL, AND DEAN HARRISON V. HOYT OF THE BRIGHAM YOUNG UNIVERSITY

## Lesson XIX—The Church as a Distributor of Truth

### A. Questions and Problems.

1. What was the vision concerning the Church as a distributor of truth in the beginning?
2. What was the great purpose of the distribution of truth by the Church?
3. What has the Church done as a distributor of truth?
4. What is the present vision concerning the Church as a distributor of truth?
5. What should be the family vision and purpose concerning the Church as a distributor of truth?
6. What should be the individual vision and purpose concerning the Church as a distributor of truth?
7. How does the work for the dead accelerate the distribution of truth?
8. Of what great gospel truth is the life of every genuine Latter-day Saint a broad-caster? (Think out the answer.)

### B. Helpful Subject Matter.

The vision concerning the Church as a distributor of truth was the Lord's vision as revealed to Joseph the Prophet about eighteen months after the organization of the Church and recorded in the Doctrine and Covenants Sec. 1:2, 3, 4, 5. In paragraphs two, four, and five we have a view of the extent of the work and the power with which the distribution will be made.

As to the purposes of the distributions of truth, paragraphs seventeen to twenty-four are explicit. The purposes might be stated as:

1. To make it possible for the people of the earth to escape calamity.
2. That the words of prophets might be fulfilled.
3. That men should trust in God more than in his fellow-man.
4. That every one might have the blessed privilege of growing through preaching the gospel.
5. That there might be less doubt and more faith on the earth.
6. That the humble might be magnified in the presence of the mighty.

Turning from God's vision and purposes of the distribution of truth by the Church, we may get a glimpse of the vision of the early members by a consideration of the following:

"Boast not of your lightning wires to bear the news,  
Such tardy means the saints would never use;  
Too slow your fluid and too short your wires,  
For heavenly converse such as love inspires.  
If we would fain commune with worlds above,  
Angels transport the news on wings of love."

*Parley P. Pratt.*

The hymn beginning "Come all ye sons of God, who have received the Priesthood," tells something of the vision and purpose of the distribution of truth in the early days of the Church.

That the visions and purposes concerning the Church have not been turned away from, the following quotation is good evidence:

"While in poverty and distress, in the midst of persecution, or when blessed with peace and plenty, the Church has not for a moment neglected this first great command. Its missionaries have gone into every civilized country of the world, where entrance was permitted, bearing witness to the people that a light had broken forth among those who sit in darkness, which was the fulness of the everlasting gospel, and warning the people to prepare the way of the Lord, and make straight his paths, that they might be prepared for his kingdom and coming.

"I have no means by which I can definitely state the number of missionaries who have gone into the field, since the organization of the Church, or the number of years of missionary work which has been given, but taking the record of the past twenty years, during which period we have kept accurate records, and making a very low estimate, the result would be about as follows: Sixty thousand and eighty men have gone to the mission fields, we think many more. It has cost, to send these elders to their fields of labor, and bring them back to their homes, at least six millions of dollars. The expense of keeping them in the field has not been less than eighteen millions of dollars. Counting their earning capacity, again a very low estimate, at seventy-five dollars per month, would amount to fifty-four millions of dollars, so we have a total of seventy-eight millions of dollars, which have been expended, in time and money, by the elders of the Church, in carrying the gospel message to the people of the world since the organization of the Church. When it is considered that all of this time and money has been given without compensation, the men who have accomplished the work having paid their own expenses, I feel justified in saying that it is an accomplishment which cannot be duplicated in the history of the world."—From an address delivered by President Anthony W. Ivins at the ninety-third Annual Conference of the Church. See Conference Report, April, 1922, and *Era*, July, 1922.

The present outlook and the present purposes are those of the past, but the minds that see and the wills that purpose have multiplied. The heroes and the heroines of today are not superior to those of the past, but there are more of them; hence the Church as a distributor of truth is greater than ever before. And, moreover, the implements of distribution have multiplied marvelously. The possibilities of today for the distribution of truth are incomparable with those of even a decade ago.

The family ideal contains missionaries, and among the present family purposes is that of missionary preparation of both boys and girls. Among the features of the visioned career of individuals, the period of a mission is prominent, and among the purposes of the new convert and the youth is that of being ready to respond to the call: "Go ye into the world and preach the gospel."

The vision and purpose concerning the Church as a distributor of truth is not limited to earth. Through the temple ordinances, the Church membership is increased and the priesthood is conferred for and in behalf of men in the spirit world, and thus is the army of advocates of the gospel added to in that place to which Jesus went and opened up a gospel dispensation while his body lay in the tomb. (See "Vision of the Redemption of the Dead," *Gospel Doctrine*, p. 596.)

### C. Suggestive Topics for Teachers' Lecture.

1. Facing the Truth: a. In religion. b. In business. c. In government.
2. The struggle of Truth: a. In the heart of man. b. In the policies of nations.
3. The triumph of Truth: a. Divinely revealed truth. b. Scientifically discovered truth.

### D. Discussion

### E. Social Period.



## Lesson XX—The Church as a Trainer

## A. Questions and Problems.

1. Explain the four-years, course of training in *dependability* that Joseph had under the angel Moroni.
2. Show that the mission of Joseph Smith the prophet was training in both the *do* and *not do*.
3. Discuss this statement concerning Joseph Smith. Miracles of knowledge made him a prophet, and inspired thinking made him a philosopher.
4. Is the Church for man, or man for the Church?
5. What Church requirement trains us in expressing gratitude, and gives us the habit of counting our blessings?
6. Explain how the Church trains in thrift and in generosity.
7. What desirable training does the Church give through the Word of Wisdom requirement?
8. Show that by its Sabbath day provisions, the Church gives training in reverence and in higher grade sociability.
9. Discuss the statement: In the Church, aptitude and inclination are supplemented by opportunity to lead.
10. What picture is presented by our life-vision of the Church as a trainer?
11. What is our life purpose concerning the Church as a trainer?

## B. Some Helpful Subject Matter

"Teaching is causing others to know."

"Training is causing others to do."

Under the requirement made by the angel Moroni, Joseph Smith the prophet had a four-years' course of training in *dependability* before the plates were placed in his possession. See *Essentials in Church History*, by Joseph Fielding Smith, pp. 53-60. What a wonderful training in resistance was provided for Joseph in the requirement that he should not show the plates until Divine permission was given. It was an every-day exercise of will power in favor of obedience against human desires. One may judge of what the struggle was by contemplating the following: "On coming in, Joseph threw himself down beside me and exclaimed, 'Father, mother, you do not know how happy I am; the Lord has now caused the plates to be shown to three more besides myself'." See *History of the Prophet Joseph*, by Lucy Smith (the mother of the prophet) p. 139.

The training of the prophet was not limited to resisting temptations, he was put in the position of meeting difficulties and persistently pursuing a purpose, under the direction of recognized leadership. His training was along the double parallel lines of the *do* and the *not do*. The work of the youthful prophet was of a character that it gave training in clear definite thinking. Miracles of knowledge made him a prophet; inspired study made him a philosopher. His prophecies have not failed; nor has his philosophic utterance come to naught. (See Doctrine and Covenants 93:24; Widtsoe's *Joseph Smith as Scientist*.)

The Church is an instrument through which man can do more for God, his fellow-men, and for himself, than he can do without it. The Church was made for man because man is suited for Church work; each is, therefore, for the other.

The individual and family-prayer requirement of the Church trains in the forming of the spiritual habit of expressing gratitude, which is nothing short of becoming habitually appreciative. The prayer habit is the habit of counting one's blessings in the presence of the Giver of them.

The Church requirement of tithe-paying is a training in thrift, loyalty, self-sacrifice.

The Word of Wisdom requirements of the Church gives a constant training in the keeping of our appetites subordinate to the judgment, and this is one of the big fields of self-control.

The Sabbath day regulations of the Church provide for training in reverence, and the formation of a habit that finally draws one toward public worship with a force that makes Sabbath-breaking painful.

The missionary service expected of Church members trains in the making of character, as well as in the making of converts.. An eminent American educator of international recognition, said to a returned missionary: "Your two years' mission ought to mean as much to you as two years of college training." (See also statement of Elder Middleton, Feb. *Era*, 1924, p. 339.)

Following the vision of the ever-progressive destiny of the Church and the purposes of its existence (helping to give men joy), it provides for special training in leadership. Aptitude and inclination to lead are supplemented by opportunity to lead. The field of Church service is so broad that there is room for the leadership ability of all.

The Church as a trainer reaches over into the field of industry as is evidenced by the following quotation from the deed of trust founding the Brigham Young University (the Academy), nearly half a century ago: "Each of the boys who shall take a full course, if his physical ability will permit, shall be taught some branch of mechanism that shall be suited to his taste and capacity." Our hospitals provide for the training of nurses.

From this beginning a system of Church schools grew where provisions were made for the giving of industrial training to students of both sexes.

The life vision of the Church as a trainer presents the picture of a condition where everybody is skilled in the best way of doing the best things.

The vision and purpose concerning the Church as a trainer is that it shall be seen and heard and known as the "Alma Mater" of the best-trained people of the ages.

#### C. Suggestive Topic for Teacher's Lecture.

1. The relative value of teaching and training.
2. Church service trains for the here and hereafter.
3. Character as a composite of knowledge, purposes and habits.

#### D. Class discussion.

#### E. Social period.

### Lesson XXI—The Church an Instrument of Social Salvation

#### A. Questions and Problems.

1. What are the social characteristics of communities where there is no Church?
2. What are the usual social characteristics of communities where the Church has a leading influence?
3. On what grounds have the churches tried to repress recreation?
4. On what grounds should the Church foster rather than repress recreation?
5. What is the chief purpose of the Church in providing recreation?
6. What are the essential features of an entertainment that could consistently claim Church approval?
7. What theological justification has the Church for making recreation a part of its activities?

#### B. Some Helpful Subject Matter.

The absence of the Church in a community usually means the presence of the grog-shop, the gambling-den, and the brothel. These evils may exist where there is a church but their right to survive is always challenged by the Church, and their power to degrade is lessened just as fast as the power of the Church to elevate is increased.

As a rule, low ideals and vice characterize the churchless community. A little white church and the "little red schoolhouse" proclaim the little community a place of peace and prosperity. One always feels safe in camping there. The house of God and the home of the children almost spell heaven to the traveler; they are unmistakable evidences of the presence of a worshiping, child-loving citizenry.

The Church is the instrument through which spiritual power is socialized, and goes to complete the abundant life. Life may be lived without the Church but not in abundance of enjoyment and helpfulness, as it can with the Church. The Church then is an instrument of salvation against an incompleteness of life. Faith in futurity, hope of heaven, love of peace, and willingness to not only let live, but to help live, characterize the Church-influenced community.

The abundant life necessitates broadness of vision. Man's social nature calls for recreation and the Church cannot expect to succeed in giving to man a fulness of life without providing that all of the avenues of elevative enjoyment shall be kept open.

Under the mistaken idea that man is intrinsically evil, some churches have made the mistake of suppressing recreation. Merriment has been looked upon as the road to eternal misery, and dancing considered as the evil-one's highway. The idea that whatever gives pleasure must be put under a ban was a child of ignorance and as such unworthy to survive.

In the light of modern revelation, man's inclination for recreation has been recognized as a legitimate claim for attention. The Church, in keeping with the higher view, takes the responsibility of providing for the wholesome recreation of its members.

The question may be asked, Is there such a thing as spiritual recreation? Much of our Church-going is recreational: we go to enjoy the music, even the congregational singing is for the most part recreational, and the spirit of the speaker gives us more thrills than his logic.

When recreation, whether physical or spiritual, degenerates into nothing more than amusement then participation becomes a weakening indulgence. Entertainment may go so far astray from recreation that it becomes degenerated.

The Church is not providing recreation merely as a means of preventing some other employment of leisure time; its aims are positive; its purpose is the construction of character through recreation. It aims at having people do what they like to do in such a way that the doing will make them better. As an instrument of social salvation the Church provides a way of recreating to higher levels.

Any entertainment that can consistently claim Church approval must, of course, conform to Church standards. In doing so it will be:

1. For people of good repute only.
2. Properly environed.
3. Free from excess.
4. Elevated throughout.
5. Reverential.
6. Not interfere with schools, or Sabbath day observance.

See *Gospel Doctrine*, pp. 400-402.

As to theological justification for providing recreation for its members, the Church is acting on a commandment, "If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise, and thanksgiving." *Doctrine and Covenants*, 136:28. In this scripture we have pointed out four ways of giving expression of happy-heartedness.

### C. Suggestive Topic for Teacher's Lecture.

1. The commercializing of recreations.
2. Character shown by their recreations.

a. Individuals. b. Nations.

### D. Class Discussion.

### E. Social Period.

# CHURCH MUSIC COMMITTEE

Chorister's Manual—Lesson VI—Time Beating

BY EDWARD P. KIMBALL.

Time-beating is one of the important things in the art of conducting; it is not the only ability required of the conductor, for a mere time-beater is not a conductor, though a good conductor is usually a good time-beater. But the ability of beating time properly, so that everyone is dependent upon the conductor for a clear understanding of the measure, is a technical requirement that every conductor should master as the foundation of his conducting. It might not be going too far to assert that time-beating is the outward expression of the conductor's conception of rhythm, the most important element in music. Certainly no conductor can express to others his desires in relation to rhythm unless he use a medium as definite as speech and his choir understands the fundamentals of his art of time-beating, for there is an accepted manner of beating time which in its foundation principles is understood by all educated musicians; and there can be no reason why all choristers should not acquire it, and all singers understand it. True, there are exceptions in which can be found examples of successful conductors who have their own systems of beating time, but only the musicians under their direction, those only who have been trained to their idiosyncrasies can understand such conductors' intentions—with others their system is unintelligible. We find also speakers of English who disregard the accepted principles of speech, but these are not our examples set up to be emulated.

When our choristers, of meagre training, and limited experience, evidence a disposition to minimize the importance of the requirement of an adequate technique in time-beating, in accord with the principles accepted generally, it is an exhibition of assumption of ability, or a disregard for excellence, to say the least, that is not commendable.

The baton is the "rod and staff" of the conductor. It should be made of light material easily discernible in color and about 15 to 18 inches in length. A thin, willowy stick is both more suggestive of lightness and grace, and more easily handled than one of the order of a "club." It should be held lightly in the hand between the thumb and forefinger with the butt or thick end projecting slightly beyond the little finger, as in the illustration below. (Fig. 1.)

The grasp on the baton should be relaxed enough to permit of a graceful and free use of the wrist. Fatigue may be avoided by holding the elbow close to the body. The beat should always be graceful. The length of the beat, and the manner of indicating special effects, will be treated in a subsequent lesson. The content of the present discussion is the manner of beating "time," and not interpretation.

The safest assurance of an intelligible beat is a thorough understanding of the elements of time and rhythm. There are many kinds of time, but there are only two kinds of rhythm, namely, duple and triple. Time means the number of beats in a measure, and is always indicated by the figures at the beginning of the selection. Rhythm may or may not be determined simply from the time signature, and deals with the succession of pulses in the measure.

It should be borne in mind that there are two kinds of time, simple and compound. Simple time is that indicated by 2, 3 or 4 as the upper figure in the time-signature; compound, that in which 6, 9, or 12 is the upper figure. The important distinction between simple and compound time is this: *the individual beat in simple time determines the rhythm, while in compound*



*time the rhythm is determined by the pulse. In simple time there are as many pulses in a measure as there are individual beats; in compound time there are as many pulses as there are groups of three beats in the measure.* This is very important, as one's ability to beat time correctly will depend, in large part, on his understanding of this difference. For example, in a measure of 3-4 time there are three beats, and there also are three pulses, so that in beating this time three beats must be indicated (except in fast tempo, when it may be more expedient to beat one for each measure); but in 6-8 time, while there are six beats in a measure, it is necessary only to indicate two beats (pulses), except in slow tempo, where it may be more expedient to indicate the individual beat, in which case it is done in such a way as will lay the stress of the pulse upon the first of each group of three beats, as later examples will illustrate.

It is rhythm, not beats, which gives to music its character, and the chorister should determine carefully the rhythm which he has to do with, before attempting to beat time. While it will be necessary to make deviations from the stern observance of the primary principles of time-beating, due to fast and slow tempo, and the variations of either, the chorister must perform them in such manner as will convey the meaning that they are deviations, and not make the exception the rule. No matter what additional strokes are necessary the primary beats in the measure should be given with such clearness that there can be no doubt as to where they occur in the conductor's beat.

A table of illustrations is presented below in which are shown, as clearly as lines can illustrate, the simplest and most universally accepted way of beating the forms of measure most commonly met with. In referring to them the chorister should face the examples and carry out his stroke as an enlargement of the lines therein indicated. But before examining them it is intended to present a few principles of time beating as laid down by an eminent American authority, Karl W. Gehrkin, who says:

"1. The strongest pulse of a measure (the first one) is always marked by a down beat. This principle is merely a specific application of general fact that a downward stroke is stronger than an upward one (*c.f.*, driving a nail).

"2. The last pulse of a measure is always marked by an up beat, since it is generally the weakest part of the measure.

"3. In three and four-beat measure, the beats are so planned that there is never danger of the hands colliding in conducting vigorous movements that call for the use of the free hand as well as the one holding the baton.

"4. In compound measures the secondary accent is marked by a beat almost as strong as that given the primary accent.

"A definite, positive and accepted method of time-beating is recommended as follows: (Note: references by numbers of figures refer to table of cuts at end of lesson).

1. Simple duple measure: 2 2 2	Compound duple measure: 6 6 6 6
2 4 8	2 4 6 16

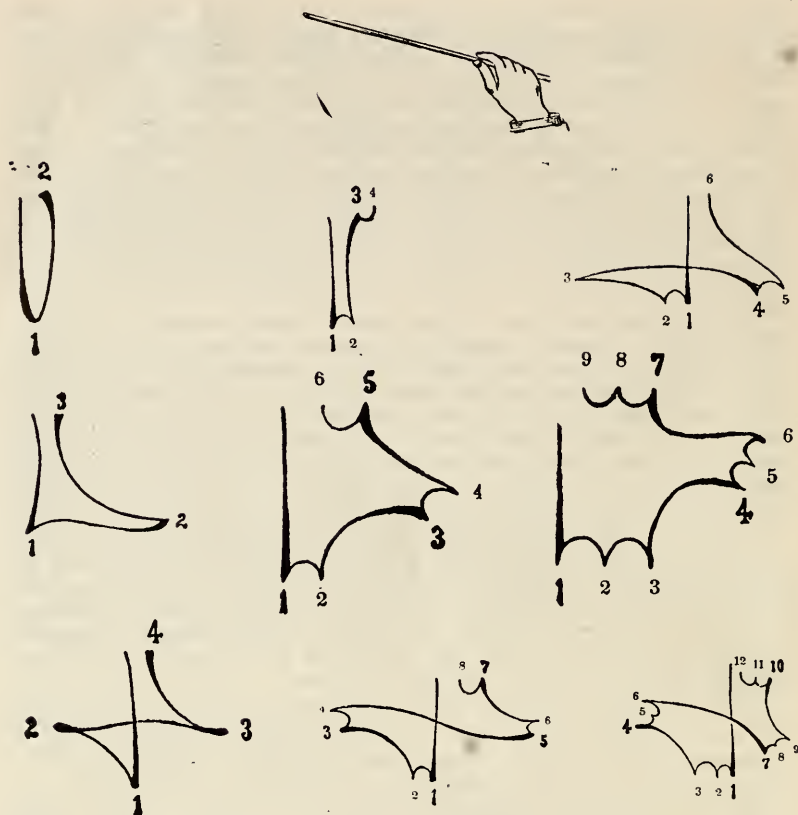
Two beats to the measure—down (strong); up (weak). See Fig. 2.

When the tempo is very slow and it is desirable to indicate half beats in simple measure or individual beats in compound measure the beat is as indicated in Fig. 3 (simple) and Fig. 4 (compound).

2. Simple triple measure: 3 3 3 3 (not common)
2 4 8 16

Compound triple measure: 9 9 9
4 8 16

Three beats to the measure—down (strong); right (weak); up (weak). See Fig. 5. This measure is sometimes beat down, left, up, but the best



Top Figure 1; first row: Figs. 2, 3, 4; center row, Figs. 5, 6, 7; bottom row: Figs. 8, 9, 10; as referred to in the text.

authority agrees that to the right for the second beat is better than to the left, because in four-beat measure the second beat is always to the left; the third to the right, and there is no possibility of confusing the three-beat and two-beat measure in case the time signature suddenly changes as it often does.

In slow tempo where it is desired to indicate half beats in simple measures or individual beats in compound measure, this is done as shown in Fig. 6 (simple—the figures 2, 4, and 6 here indicate simply half beats. Great care should be used to understand that 6-8 time is duple rhythm, and 3-4 time is triple and that the beating of them in slow tempo is entirely different, as a careful examination of the cut will demonstrate) and Figure 7 (compound).

3. Simple quadruple (four-beat) measure: 4 4 4  
2 4 8

Compound quadruple measure: 12 12 12  
4 8 16

Four beats to the measure—down (strongest), left (weak), right (strong), up (weak). See Fig. 8. In slow tempo, where half beats in

simple measure and individual beats in compound are to be indicated, see Fig. 9 (simple) and Fig. 10 (compound), and apply explanation given under "simple Fig. 6" above to the figures 2, 4, 6, and 8 in Fig. 9.

Finally, the uncommon five-pulse measure 5-4 will be encountered so unfrequently that no demonstration is given in the cuts. The following two ways of beating it are in common use: 1. Down, right, up, down, up. In this case the fourth beat, down, should be less vigorous than the first, which is the beginning of the measure. 2. Down, left, right, up, up.

The chorister who will perfect himself in time-beating according to the suggestions contained in this lesson will possess a definiteness in conducting that will leave no doubt in the minds of his singers as to his intention. The technique of interpreting with the baton his intention in interpretation, etc., will be treated in the next lesson.

## Cantatas and Easter Carols

The following cantatas are good, and not too difficult, for the average ward Choir: *Resurrection and Life*, by Wilson. (An Easter cantata published by Lorenz Publishing Co. Orchestration may be had at very nominal price.)

*Prophecy and Fulfillment*, by Arthur Judson. (Published by Hall Mack Co. A fine compilation of individual numbers for general use.

*The Nativity* by Adam Geibel. (A Christmas cantata published by Hall Mack Co.)

*Olivet to Calvary*. Easter cantata by Maunder (Published by Novello & Co.)

*Bethlehem*. Christmas cantata by Maunder (Published by Novello & Co.)

*Six Easter Carols*, by F. E. G. Lloyd. (Published by Boston Music Company.)

All of the above have good collections of separate numbers that may be used throughout the year. Order from local music stores.

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## "I Am Ready"

Dr. George H. Brimhall sends the *Era* the following tribute to Woodrow Wilson:

"I am ready." These were the words that he uttered when summoned to pass over the "Great Divide," and they were the slogan of his entire life, the countersign he always gave to Opportunity.

When a university called for a head, he, the young professor and lawyer with a record of superior scholarship, answered, "I am ready," and Princeton is proud that he was once its president. When a sovereign state sought his services as its chief executive, he, with a history of unswerving patriotism and a capacity for management, answered, "I am ready." And New Jersey remembers well the purifying power of his ideality and the onwardness of his administration.

When the Republic of the ages sought for a citizen equipped for the duties of its highest office, the leadership career of Woodrow Wilson said for him, "I am ready."

When the life of civilization was menaced, and it called for help, and with bated breath the nations waited for an answer, he, the chosen chieftain, answered, "I am ready." That declaration, echoed by our assent, caused the pulse of despotism to weaken, and the heartbeats of freedom to grow stronger.

When the world, emerging from its deluge of blood, called for a bow of promise, he with his peace covenant, proclaimed again, "I am ready." But the world was not ready, and his plan to hasten the millennium sunrise was placed on the waiting list.

His life was one of service, and his death was that of a hero. In the firmament of fame, his star shines as one of no secondary magnitude.

# Editors' Table

## Hagoth's Lost Ships and Hawaii

An interesting treatise and 134 beautiful illustrations on the Hawaiian Islands, the volcanic and floral wonderland of the world, and America's strongest outpost of defense, occupies the whole of the *National Geographic Magazine* for February, 1924. In the introduction to the article, the author, Gilbert Grosvenor, LL.D., the president of the National Geographic Society, incidentally quotes Albert P. Taylor's charming and authoritative narrative, *Under Hawaiian Skies*. In this quotation some of the table manners and other practices of the primitive people in the Hawaiian Islands, are referred to. In many of the religious ceremonies of the early Hawaiians and their priests there is a close alliance with Israel of ancient Palestine. For this reason the quoted statement is particularly noteworthy and interesting to the student of history. It indicates clearly that many Hawaiian practices, and even the manner of constructing their temples, bear resemblance to those of ancient Palestine. As witness this quotation:

"The Hawaiians had their temples of refuge into which the pursued from justice, malefactors, and innocently accused persons, could seek and receive shelter and respite from injury, until the temple authorities could determine their guilt or innocence."

"They had their purification of temples with salt, similar to the ceremony in Palestine. They performed the ceremony of the circumcision as it was performed in the Holy Land. They had their ashes and sackcloth. The priesthood was related to the government and to the direction of the habits of the rulers, as the priesthood was related to the rulers in Palestine."

May not this similarity confirm the idea that the Hawaiians may have come west from America to settle these islands and that they are related to the Indians whose ancestors came to the American continent from Jerusalem, as related in the Book of Mormon? It does not seem improbable that the ancient inhabitants of the Hawaiian Islands in this way became acquainted with Israelitish customs, and it does not seem unreasonable to credit the idea that some of them voyaged from the American mainland and settled in the Hawaiian Islands and the Pacific, and so perpetuated the customs, practices, and style of building that their ancestors had known in Palestine and America.

There was among the Nephites, on the American continent, a curious man named Hagoth,\* who was a ship builder and promoter of

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\*In *Prehistoric America*, by Marquis de Nadaillac, (Putnam's, 1893, p. 64) certain shell-heaps are referred to on the coast of California, which are of great antiquity:

"Historians are generally silent about these heaps, which did not attract much attention until archaeology began to take its place among the sciences. When the



emigration. He built many large ships and launched them in the Pacific ocean, from somewhere on the coast of the Isthmus, "on the borders of the land Bountiful, by the land Desolation." Many of the Nephites, men, women and children, took passage in them, and sailed to the land northward. Many others following did likewise, and some were lost, "they were never heard of more." So laden, "One other ship also did sail forth; and whither she did go, we know not." (Alma 63:5-8.) May she not have drifted over the great waters to the volcanic and floral wonderland of the world, and her colony of people become builders and settlers of Hawaii?

The Hawaiians are undoubtedly related to the Polynesians whose mariners sailed back and forth to and from Hawaii, and it is not unreasonable to credit the idea that the Lamanites from the American mainland drifted to the islands and became mixed with or even the progenitors of the present natives.—A.

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## Rejuvenation

Much is being written and said recently about rejuvenation and the prolongation of human life and efficiency. A recent article in the *International Book Review*, calls attention to the labors of Professor Eugen Steinach, M. D., who has continued investigations that were introduced in the 80's by Brown-Sequard, who pointed out the zig-zag path that leads to rejuvenescence. To Dr. Steinach, we are told, "belongs the glory of turning romance into facts, and of giving substance to dreams, transforming nebulous hopes into practical certainty," in regard to this subject. He has discovered a treatment that re-creates the ductless glands of the human body, and is said to have demonstrated the actuality of the new method of making people young.

Two books have recently been published, one by Dr. Kammerer, another by George F. Corners, which are pronounced, in the article referred to, as being "so lucid, so simple and direct, and so profoundly interesting, to even the merely curious, to say nothing of the seeker after truth, that they will probably be read by millions, now that the interest in rejuvenation is fast approaching fever heat." Dr. Kammerer is the associate of Dr. Steinach and has given the subject almost as many years of study and practice. Mr. Corners, it is said, received all his information at first hand and his work is enlivened with a delightful sense of humor. It is stated that "before long it will be

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Indians were questioned about them they generally answered that they are very old, and are the work of people unknown to them or to their fathers. As an exception to this rule, however, the Californians attribute a large shell-heap formed of mussel-shells and the bones of animals, on Point St. George, near San Francisco, to the Hohgates, the name they give to seven mythical strangers who arrived in the country from the sea, and who were the first to build and live in houses. The Hohgates killed deer, sea-lions, and seals; they collected the mussels which were very abundant on the neighboring rocks, and the refuse of their meals became piled up about their homes."

as much of a commonplace to be rejuvenated as to have a tooth filled or to use a tonic for falling hair."

Now as to whether there is any truth in all this, the fact is self-evident that man himself can live so that his nervous system shall not be speedily exhausted, and that a long maturity may be granted to all who are willing to live in conformity with the regulations that insure long life. The remedy is very simple, and was given to the Latter-day Saints almost from the beginning of the organization of the Church. It is found in Section 89 of the Doctrine and Covenants, and shows forth the order and will of God in the temporal, physical, and intellectual salvation of the Saints who are willing to abide by the instructions. It is so simple that it is adapted to the capacity of the weakest of people, and the promises that are given to those who are obedient are wonderful, namely: "All Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, \*  
\* \*and not slay them."

Every known remedy and human discovery should be applied to prevent a long period of gradual decay in the life of man, and if there is any virtue in the operations of Dr. Steinach to prolong life, they should be used; but there is also a responsibility resting upon the individual himself, when informed of that which will prolong his life, to so conduct himself that the prolongation may be given him worthily on his own account. Obedience to the counsels of the Lord in taking care of the body will bring sure results.—A.

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## New Edition of "The Articles of Faith"

An advance copy of the new issue of the *Articles of Faith* has come to our table, and the *Era* extends congratulations to our people on having this valuable work again obtainable. For over a year it has been out of print. The current edition is the twelfth in English; and the book has been published in several foreign languages, including German, Dutch and Japanese.

The latest imprint completes the fifty-seventh thousand copies in English. It is now but a month short of a quarter of a century since the first edition appeared; and at that time the work was practically the only systematically arranged text and reference book on the theology of the Church of Jesus Christ of Latter-day Saints. The work is a comprehensive, though of necessity not an exhaustive, treatment of the fundamental principles of the gospel and the principal doctrines of the Church.

For the present edition an entirely new set of electrotypes plates has been prepared, and this need has made possible a thorough revision

of the work. The author, Dr. James E. Talmage, of the Council of the Twelve, has rearranged the subject-matter, and has rewritten many parts. Among the advantageous features now first presented, we note with appreciation lists of scriptural references following the several chapters, each reference accompanied by an explanatory line or paragraph embodying the subject of the citation. As stated in the Preface: "The 'References' following the several chapters present important passages of scripture, relating to the respective topics, but without attempt at exhaustive compilation. A few citations, relevant to the particular subject, may be of greater service than a lengthy concordance."

The valuable "Notes," which in earlier editions immediately followed the chapters, are now assembled in an "Appendix," and this is made to include subjects not heretofore in the book. An excellent treatment of "The Sabbath Day" has been added.

In both material and workmanship the new issue is of a high order of bookmaking, characterized by large and clear type and good paper, while the bindings are both attractive and durable.—A.

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### Acceptable Movies

The following pictures have been previewed by the recreation committee of the M. I. A., and have been found to possess wholesome entertainment value:

*Garrison's Finish, Jack Pickford.*

Frameup of a jockey who loses race and his subsequent rehabilitation. Contains the spirit of youth and the thrill of the race track.

*The Courage of the Commonplace, All-Star.*

A photoplay taken at Yale University featuring a young man who has courage to do commonplace things in the face of ridicule. It portrays college student life, showing how courage in disappointment works out triumphant strength of character in later life.

*His Majesty the American, Douglas Fairbanks.*

Comedy and melodrama about a young man who, through his native wit and cleverness, saves a kingdom and marries a Princess.

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### To Committees on Recreation

At the meeting of the joint boards of the Y. M. and Y. L. M. I. A. on Wednesday evening, February 6, the Recreation Committee reported recommending that all committees on recreation and directors of dances shall request that anyone attending dancing parties shall be known by some responsible person present who can be sponsor for the good character of the individual.

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*Applicants are desired* for a home demonstration agent position in Lincoln county, Afton, Wyoming, so we are informed by Mary Rokahr, state home demonstration leader of the University of Wyoming, Laramie. A mature applicant with a University degree who is a member of the L. D. S. Church is preferred. This position offers a field of real service and we are informed that the work is well organized and that women are back of it. Applicants are directed to communicate with the state home demonstration leader, Extension Service, Laramie, Wyoming, for further details.—Adv.

# Mutual Work

## Monthly Messages to the "M" Men

BY THOMAS A. BEAL, MEMBER OF THE GENERAL BOARD

### XV.—Seeing It Through

According to statistics compiled by insurance companies, out of one hundred young men who start out in business, after forty years, that is, at sixty-five, they will have fallen into the following classes: thirty-six dead, fifty-four financially dependent on family or charity, five barely able to make their own living, four well-to-do, and one rich.

This is a gloomy but vivid picture, to be sure of the test of human fiber. It shows inability of many to see life through. There is an old saying that a good beginning tends to a good ending, but this is not always true. Many a man has started well in life but ended poorly, not because good beginnings result in poor endings, but because of lack of the right kind of quality to play the game to the finish. The things which lead one to start on an enterprise are often accompanied with a lack of the qualities necessary to stick it out. "Good starters and good stayers are not necessarily the same people." Plenty of people are equipped with efficient self-starters, but they haven't enough gas and cylinders to reach the journey's end. When it comes to a long climb they "peter" out. They haven't the stick-to-it-iveness necessary to reach the goal; they are short distance men. They get away fairly well, and make a fairly good start, but if the race is very long they are not able to hold out to the finish. Many people are good starters, they can originate ideas, but they have not the power to carry them through.

No one ever got an education in a day. It comes slowly and by hard toil way into the night—not only for a year but for many years. Some people are so anxious to get an education quickly that they even buy correspondence degrees, as if the degree was all that is necessary. One may have degrees a yard long, and yet not be educated. It depends on the kind of degree, and how it was obtained. "Make haste slowly" is an old adage and a very appropriate one. Only those who follow that course finally hold out to the end. President Angell, of Ann Arbor, Michigan, once said that in his thirty years of experience as President of the University of Michigan he had made this observation, *viz*: that it is not always the brilliant student who succeeds in life, but, on the contrary, it is often the one who is not brilliant but who has the power to plod and stay with it.

While a good beginning tends to a good ending, keep this in mind, young men, that obstacles increase as life goes on and the tempests become stronger. "Temptations deal with life as winds with trees—the taller the tree, the more the tempests wrestle with it." Some men cannot stand success, and they fall; others weaken because success does not come quickly.

Too many young men want to get to the top too quickly, and if they do not make it in the first spurt they give up. Success does not come in a single bound. The top is reached only by climbing the ladder round by round. "The race is not to the swift, nor the battle to the strong," but to the one who has the ability to hold out to the end. In other words, success is reached only by patience which of all virtues is the one most difficult to achieve. "No one in this world, however, is likely to get on without it, for the world itself is built on patient lines."



## The Annual Meeting of the Twelfth Regional Executive Committee

### BOY SCOUTS OF AMERICA

Salt Lake City, Wednesday and Thursday, January 30-31, 1924

The following officers of the twelfth region of the Boy Scouts of America, including Utah, Nevada, Arizona and California, met in Salt Lake City. The occasion was opened by a rally held in the West Side High School at which perhaps 1500 scouts and about 600 visitors witnessed a very inspirational program given by the boy scouts. Particular mention should be made of the Boy Scout band composed of over seventy members which rendered some excellent pieces under leadership of John Held. They received an ovation from the assembled scouts and visitors. The activities of the boy scouts as set forth were really inspirational and went off like clock work.

On the 31st, meetings were held in the Hotel Utah and in the Commercial Club, followed by a banquet in the evening at the Newhouse Hotel, at which 244 people were present.

There were present George J. Fisher, M. D., national deputy chief scout executive and director of field work, New York City; Anthony W. Ivins, national council representative, Salt Lake City; Mr. C. C. Moore, vice-president of the National Organization, San Francisco; Mr. Stuart W. French, chairman of the 12th region of Scouting, Pasadena; Mr. Charles McGregor, San Francisco; Mr. Charles N. Miller, regional executive, Los Angeles; Richard R. Lyman, representative for Utah in the regional council; besides a large number of leading scout men, scout directors and scoutmasters from the four Utah councils of Logan, Ogden, Salt Lake City and Provo, as follows:

Salt Lake City: Wesley E. King, Oscar A. Kirkham, D. E. Hammond, George Albert Smith, Claude C. Cornwall, Milton V. Backman, William Scott, Douglas Beesley, Dr. D. L. Folsom, J. F. Hampshire, T. George Wood, William H. Smith, William E. Day, Leonard G. Fox, George Ecenroad, Raymond J. Ashton, T. L. McKean, A. W. Sadler, Alva Hansen, John R. Walsh, Nephi Palmer.

Logan: Leon M. Hickman, Victor Lindblad, Holmes Smith, John A. Moser, John A. Crockett, B. L. Richards, William B. Hawkins, Henry Petersen, John O. Israelson, Asa L. Curtis.

Ogden: S. D. Young, Golden Kilburn, Charles Empey, A. P. Merrill, L. E. Ellison, John D. Peters, John W. Thornely.

Provo: A. A. Anderson, Carl F. Eyring, Roy Passey, Joseph Hafen, Heber R. Taylor, Edward R. Tuttle, Moral D. Steele, Joseph H. Storrs, S. L. Chipman, James H. Clarke, J. B. Hughes, Dr. Joseph Hughes, D. T. Lewis, Horace Fereday, Walter H. Moore, Henry Lewis, S. S. Mendenhall and C. R. Jones.

Pocatello: Beryl Blevens.

Inspirational meetings were held at which all these representatives spoke and the regular reports were submitted in regard to the labors of the councils for the past year, which, in nearly every case, were very encouraging. At one of the meetings Mr. McGregor in speaking said concerning the rally at the West High School:

"Inculcated as I am and have been for years in the Boy Scout Movement, I tell you that I was more than impressed with that splendid gathering of scouts and scoutmasters in the long corridors of that building and reviewing the boys in their various troops. I felt a sense of responsibility as a man towards boyhood in seeing that large group of bright-eyed fellows, who, in a short time, will be occupying the place that we now occupy and in whom we place the safety of the future of this

country; and you bring a man who is not acquainted with scouting into that group and let him see that splendid gathering, and then listen to their demonstrations—that is very largely, I think, what is needed to inculcate into the minds of the fellow adult population the great benefit to be derived from a proper support and recognition of the Boy Scout Movement. I want to make my tribute of admiration, satisfaction and praise to the real element that makes this movement the success that it is, and the greater success that we hope it will be in the future, and that is to the scoutmasters. Without the scoutmasters, this movement would not exist. It exists by reason of their loyal, unselfish, devoted service to the boys, without compensation. The joy in their own hearts of doing something that they believe, and with them we believe, is going to make for the future greatness of this country."

A decision was made that the maximum amount of time given for advancement of scouts from one grade to another would be six months for the Tenderfoot grade and twelve months for the Second class, that is, after a period of eighteen months a scout should be in the First class rank.

It was decided that the number of days to be spent in camp annually by boy scouts should be six, as a minimum. These six days do not need to be spent consecutively however, but may be taken at different times throughout the year.

Regarding the greatest responsibility of councils, it was decided that a minimum training program of twenty hours during the year be given by the council to the scout leaders. These are not to be necessarily consecutive. The four Utah councils reported as having had more than twenty hours in training each year. The Provo council in the thirty-hour course in January, 1924, used the new patrol idea, having 60 to 80 patrols, and had the men do the activities. The outdoor activities were hiking, nature study, swimming, life saving, etc. Logan during their training course, had two outdoor sessions of about three hours each, used two hours each evening in various departments, the course being "put over" in eight principal towns.

A long discussion was held on the question, "Can Scouting be organized in public schools?" and it was finally decided that it would be unwise to put Scouting on a credit basis in the public schools, but that the schools could help the movement in many ways.

A strong appeal was made for the scouts to support the organ of the National Organization, *Boys' Life*. Strong appeals were made to have all boy scouts and scoutmasters wear uniforms.

It was decided that the executive board of the councils would have a meeting once each month of the working season; also that the troop committeemen should have a quarterly meeting to check the progress being made. Troop committeemen who are not active should be dismissed. A district committee should visit each troop at least once a year and see that the troop committee are present on the night of their visit. Their purpose should be to sell Scouting to the troop committeemen and make them acquainted with their duties, thus giving them a definite job to do and increase interest in their work. The troop committeemen should render a report once a quarter of their troops.

Scout Executive Oscar A. Kirkham expressed to the chairman and the gentlemen accompanying him in the party appreciation for their splendid services to the local council and asked them to transmit to Mr. James E. West, chief executive of the Boy Scouts of America, and the National Organization our appreciation of their services to us. The suggestion received unanimous approval. Chairman French expressed great appreciation for the attendance of the men of the local councils and the feeling of brotherhood manifested. He said that the council had entertained them in a wonderful way and that nothing had been left undone.



# Y. M. M. I. A. Efficiency Report (Continued)

STAKES	Membership	Class Work	Special Activities Program	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake and Ward Officers' Meetings	Ward Officers' Mts. or Teacher-T. Classes	Total
Idaho	10	10	7	6	9	8	10	10	8	5	83
Lost River	10	10	10	5	10	10	10	10	8	6	89
Malad	10	8	8	10	10	10	10	10	10	8	94
Montpelier	10	6	8	2	8	8	6	9	8	5	70
Oneida	10	9	10	6	10	8	9	9	9	5	85
Pocatello	10	6	10	5	10	7	10	10	9	8	85
Portneuf	8	6	7	4	10	7	8	10	7	4	71
Raft River	8	10	2	2	6	6	6	7	2	2	51
Rigby	10	10	9	5	10	8	9	9	9	4	83
Twin Falls	9	6	7	4	10	8	7	7	3	4	65
Big Horn	8	10	10	4	10	8	9	10	5	8	82
Juarez	10	10	10	5	10	10	5	8	8	10	86
Lethbridge	10	10	10	10	10	8	8	10	10	10	96
Los Angeles	10	10	10	7	10	9	10	10	10	10	96
Maricopa	10	6	8	10	10	8	8	10	10	10	90
Moapa	10	9	7	7	8	8	9	9	7	5	79
St. Johns	9	5	3	8	8	5	3	4	3	2	42
St. Joseph	10	6	10	5	10	9	8	10	6	8	82
San Luis	10	6	8	5	10	10	4	10	3	7	73
Snowflake	10	9	8	8	8	8	8	7	5	5	76
Star Valley	10	10	10	10	10	10	10	10	10	5	95
Taylor	10	7	10	10	10	10	10	10	10	9	96
Union	10	10	10	7	10	10	5	10	10	9	91
Woodruff	9	5	6	4	6	6	4	10	---	8	58

# Y. M. M. I. A. Statistical Report, January, 1924

STAKES	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders' Enrollment	Ad. Senior Enrollment	Senior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Ad. Senior Attendance	Attendance Senior	Junior Attendance	Total
Alpine	727	18	18	137	165	257	352	911	105	95	153	235	588
Bear River	488	12	12	99	191	140	181	611	73	87	85	97	342
Beaver	289	5	5	35	78	62	126	301	30	60	42	93	225
Benson	562	13	13	125	151	218	260	754	97	69	125	144	435
Bxx Elder	797	13	13	104	304	145	267	820	80	182	92	143	497
Cache	520	8	8	83	64	172	224	543	60	33	95	155	343
Carbon	360	9	9	62	163	148	155	528	52	92	75	87	306
Cottonwood	671	10	10	101	115	218	270	704	108	63	134	176	481
Deseret	418	11	11	80	198	95	143	516	56	116	62	86	320
Duchesne	300	13	12	96	72	66	76	310	75	72	66	76	289
Emery	555	11	11	80	87	235	251	653	55	60	167	192	474
Ensign	961	7	7	57	107	186	246	596	49	48	99	209	405
Garfield	571	8	5	31	21	87	59	198	19	12	45	31	107
Granite	1950	16	16	166	197	329	654	1346	137	110	228	498	973
Gunnison	280	7	7	47	81	106	97	331	40	41	82	69	232
Jordan	873	16	7	59	54	140	212	465	46	36	69	117	268
Juab	354	5	5	45	107	103	140	395	41	67	68	110	286
Kanab	222	6	6	41	84	48	89	262	30	59	25	70	184
Liberty	1226	11	11	110	214	296	469	1089	99	136	177	338	750
Logan	608	11	11	114	107	155	265	641	96	60	94	162	412
Millard	338	9	8	56	108	74	129	367	55	108	70	71	304
Morgan	204	8	8	8	87	84	84	255	62	59	54	175	175



# Y. M. M. I. A. Statistical Report (Continued)

STAKES	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Leaders' Enrollment	Ad. Senior Enrollment	Senior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Ad. Senior Attendance	Senior Attendance	Junior Attendance	Total
Mount Ogden	529	6	6	51	109	135	199	494	40	53	86	107	286
Nebo	968	15	15	121	216	246	349	932	89	86	134	207	516
North Davis	449	8	8	65	63	104	175	407	47	26	60	114	247
North Sanpete	764	10	10	81	131	196	307	715	67	53	155	219	494
North Sevier	275	6	6	40	98	103	102	343	28	45	48	106	227
North Weber	686	17	16	134	60	214	245	653	95	28	132	157	412
Ogden	840	10	10	85	130	224	231	670	64	77	129	137	407
Oquirrh	460	5	5	55	87	111	116	369	38	40	56	77	211
Parowan	490	9	8	54	116	84	98	352	44	84	73	88	289
Pioneer	760	10	10	95	86	212	231	624	79	46	147	165	437
Roosevelt	323	14	11	86	75	102	107	370	56	48	62	77	243
St. George	650	15	15	119	246	179	254	798	74	121	108	161	464
Salt Lake	1078	12	12	122	103	153	320	698	93	65	97	255	510
San Juan	320	5	5	36	69	64	94	263	28	25	49	60	162
Sevier	366	6	6	44	101	98	125	368	30	50	65	100	245
South Davis	499	8	8	68	75	130	218	491	51	40	93	133	317
South Sanpete	468	7	7	57	101	135	132	425	44	44	86	80	254
South Sevier	285	7	7	49	64	43	40	196	34	27	42	33	136
Summit	421	12	8	76	85	125	150	436	57	52	79	84	272
Tintic	258	5	5	38	65	55	73	231	32	40	32	47	151
Tooele	417	7	7	46	102	86	66	300	34	34	33	46	147
Uintah	614	9	6	43	70	106	102	321	29	32	62	55	178
Wasatch	384	9	9	61	108	116	118	403	47	64	71	79	261
Weber	658	8	8	81	109	144	210	544	61	51	77	118	307
Bannock	257	8	5	38	66	62	51	217	32	31	37	39	139
Bear Lake	302	11	11	81	102	121	153	457	60	46	67	97	270
Bingham	590	11	11	93	188	134	176	591	58	104	74	98	334
Blackfoot	533	11	11	93	160	138	115	506	66	96	83	66	311
Blaine	460	14	7	54	89	75	45	263	44	70	46	25	185
Boise	326	7	7	51	75	63	84	273	37	41	39	58	175
Burley	322	10	7	62	93	57	84	296	53	54	34	45	186
Cassia	208	6	5	41	94	49	93	277	30	52	30	40	152
Curlew	135	6	5	34	33	36	44	147	22	18	17	25	82
Franklin	441	11	11	110	111	182	138	541	64	49	95	71	279
Fremont	705	13	13	105	191	239	217	752	92	118	155	144	509
Idaho	213	12	7	66	66	29	74	235	54	37	24	49	164
Lost River	130	5	5	38	71	41	57	207	25	53	24	28	130
Malad	351	8	8	67	75	132	125	399	44	37	81	90	252
Montpelier	392	12	12	76	105	96	154	431	55	56	40	92	243
Oneida	356	11	11	93	145	125	143	506	65	83	75	81	305
Pocatello	412	10	10	105	88	155	138	486	76	42	95	82	295
Portneuf	360	15	10	69	57	87	75	288	52	27	36	62	177
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Twin Falls	198	7	7	33	57	36	62	188	25	34	17	41	117
Big Horn	339	6	5	38	112	68	55	273	30	90	62	32	214
Juarez	120	5	4	28	70	30	55	183	22	58	22	48	150
Lethbridge	209	10	9	78	97	68	92	335	53	52	45	79	229
Los Angeles	346	12	10	88	129	226	145	588	73	76	148	95	392
Maricopa	420	9	9	78	177	112	147	514	57	82	82	97	318
Moapa	213	7	7	56	75	48	94	273	43	31	30	68	172
St. Johns	229	8	4	25	56	62	72	215	21	28	32	33	114
St. Joseph	382	16	11	87	107	159	144	497	64	49	80	87	280
San Luis	202	4	4	34	62	70	54	220	31	12	17	25	85
Snowflake	258	7	6	40	108	51	82	281	32	65	29	59	185
Star Valley	353	11	11	94	73	116	105	388	76	47	80	79	282
Taylor	336	6	6	50	87	93	128	358	45	48	62	75	230
Union	175	6	6	51	68	36	58	213	39	45	23	42	149
Woodruff	425	8	7	45	130	91	148	414	30	65	41	90	226

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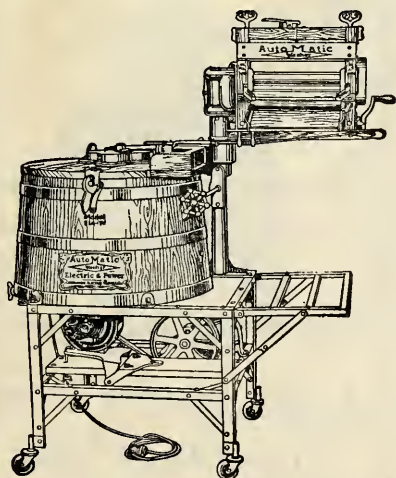
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